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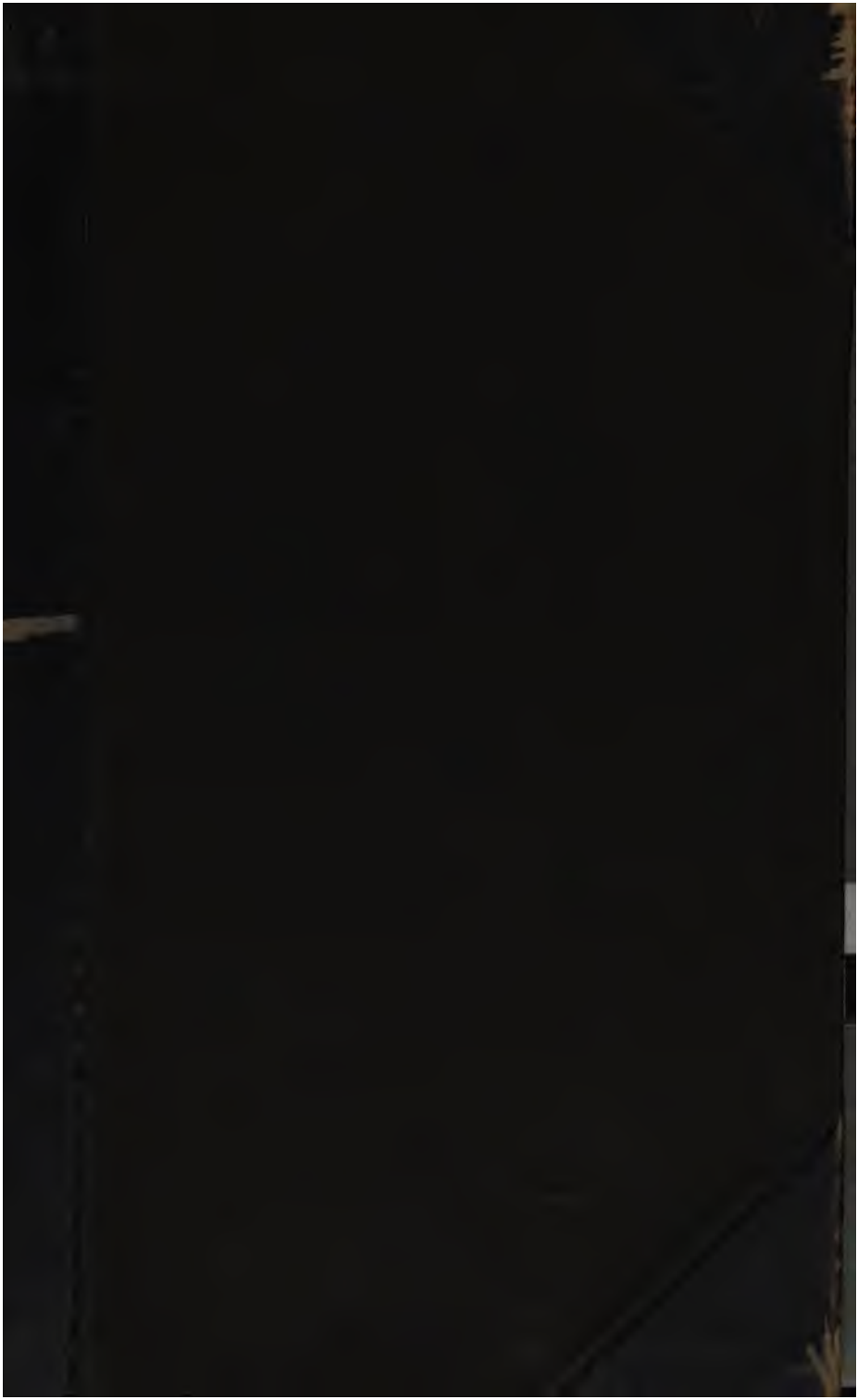
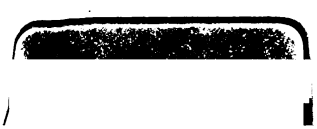




A

BOOK OF PSALMODY

CONTAINING

Variety of TUNES

For all the COMMON METRES of the PSALMS in the Old and New VERSIONS, and others for Particular Meaſures,

WITH

CHANTING TUNES

For VENITE EXULTEMUS, TE DEUM, BENEDICITE, &c. Set TUNES for JUBILATE, and NUNC DIMITTIS, and

FOURTEEN

ANTHEMS,

All ſet in *Four Parts*,

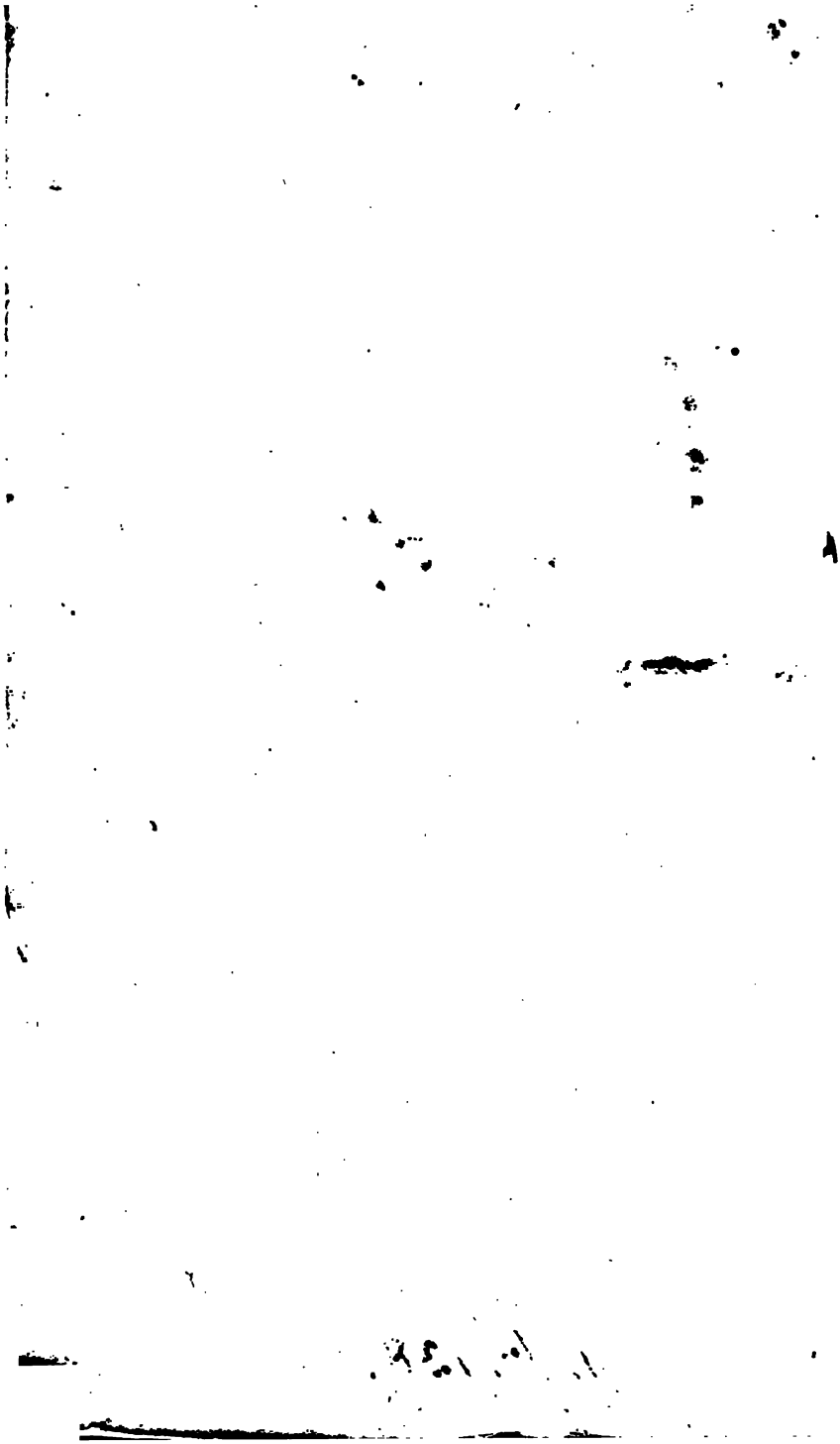
Within ſuch a Compaſs as will moſt naturally ſuit the Voices in *Country Churches*, yet may be Sung in *Three* or *Two*, without any Diſallowances.

The SIXTH EDITION Corrected,

By the Rev. Mr. JOHN CHETHAM.

Printed for JOSEPH LORD, Bookſeller, in *Wakefield* in *Yorkſhire*, and ſold by him at his Shop in *Barnſley*; alſo by JOHN SWALE, JOSEPH OGLE, and SAMUEL HOWGATE, Bookſellers in *Leeds*; by the AUTHOR at *Skipton*, and by ABRAHAM MILNER, Bookſeller in *Halifax*; J. BRADLEY, in *Cheſterfield*; J. SMITH, in *Barnſley* and *Sheffield*; and C. RIVINGTON, at the BIBLE and CROWN in St. *Paul's Church-Yard, London*. M,DCC,XLI.

I. b. 138.



THE

PREFACE.

SINGING of Pſalms *is ſo fit a part of Divine Service, ſo natural an Expreſſion of our Joy, and ſerves to ſo many noble Ends, that it comes recommended to us by the Practice of all Nations, ſeems to be as ancient as publick Worſhip, and has had the good Fortune to be approv'd of by all Parties of what Denomination ſoever; and therefore the* Pſalmiſt *directs his Precept not to any peculiar Church of God, but to* all Lands, to ſerve the Lord with Gladneſs, and to come before his Preſence with a Song.

It has that Force upon the Paſſions, as to compoſe our Thoughts, to diſſipate our Sorrows, and to enliven our Devotion. It ſuits the Spirits when heavy with Grief, or exalted with Joy, and brings them into a Temper of grateful Serioufneſs. How raviſhing and delightful is this Exerciſe when perform'd with Skill in a becoming Manner? And how much unlike itſelf when made up of harſh and diſagreeable Sounds? They muſt have very inharmonious Souls, who can hear the one without Pleaſure, or the other without Pain: I may appeal to a great many of our Country Congregations for the Truth of this; and yet with how much difficulty are they perſwaded to Sing in Tune, or to forſake that they have been accuſtomed to? What terrible Outcries do they make (ſuch Force has Prejudice) againſt any Alterations? and if their Under-

ſtanding

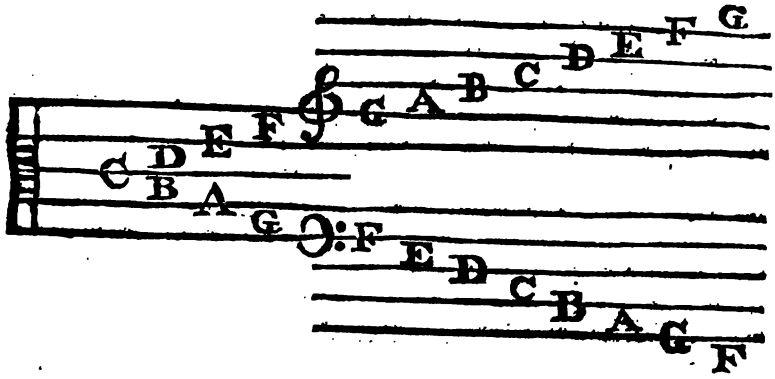
ſtanding does not help 'em to any Arguments againſt the thing itſelf, they immediately cry out Popery! *A frightful Word, often made uſe of by ſuch as have neither Knowledge enough to judge of a thing nor Prudence to let it alone.*

The Deſign of this Undertaking is to better and improve this excellent and uſeful Part of our Service, to keep up an Uniformity in our Pariſh Churches, *and bring them as much as may be, to imitate their Mother Churches the* Cathedrals; *and therefore all the Tunes and Anthems are in* Four Parts, *and ſo make up that fulneſs of Conſonancy which cannot be expected in* Two *or* Three: *Each Part when ſung alone, is as Muſical as could be allowed, which renders them eaſy to the Learner; and the Compaſs of the Parts is ſuch, that there ſhall ſcarce a Tuneable Voice be found, but one at leaſt, of the* Four Parts *ſhall contain and conſiſt of thoſe Notes which that Voice will moſt naturally and eaſily perform; ſo that all that are capable of Harmony may join in this Conſort, and* Young Men and Maidens, Old Men and Children may praiſe the Name of the LORD.

It is very much to be wiſh'd that this Religious Exerciſe might be more eſteem'd, and that (ſince it is an eſſential Part of the Duty and Homage we owe to the Divine Majeſty) a decent Performance of the ſame might be countenanced and encouraged by the better ſort; this would be a means to add to the Church daily, *and make us* glad to go into the Houſe of the LORD; *this would tend ſo to excite and heighten the devotional Paſſions, and ſo to move the Affections of the Mind towards God, that our* Pſalms *and* Hymns *would become* Spiritual Songs; *when in Imitation of the bleſſed* Chorus *above, we* ſing unto the LORD, with Grace in our Hearts, and with the Voice of Melody.

PSALM-

THE GAMUT: OR Scale of MUSICK.



THE *Gamut*, or *Scale of Muſick*, conſiſts of Lines and Spaces, on which are placed theſe ſeven Letters, *viz. A, B, C, D, E, F, G*; which are repeated as often as the Compaſs of Muſick requires.

The three Characters which are in the *Scale*, viz. are the three Single *Cliffs*; the firſt of which is called the *G Cliff*, becauſe the Letter *G* is placed on the ſame Line with it; and in this *Cliff* is pricked the *Treble*, or higheſt Part in Muſick. The Second is the *C Cliff*, becauſe the Letter *C* is placed on the ſame Line with it; and in this are pricked the *Medius*, *Tenor*, and all inner Parts in Muſick. The Third is the *F Cliff*, becauſe the Letter *F* is placed on the ſame Line with it; and in this *Cliff* is pricked the *Baſs*, or loweſt Part in Muſick.

All Tunes are generally pricked within the Compaſs of five Lines, in which

which the three Signal *Cliffs* are placed thus, The *G Cliff* on the ſecc

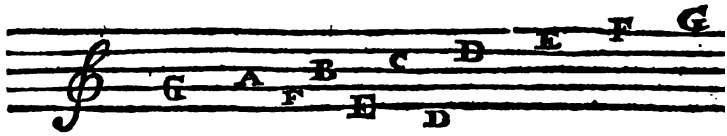
Line, the *F Cliff* on the fourth Line; the *C Cliff* ſometir

on one Line, and ſometimes on another.

But to prevent any Difficulty that might ariſe from the removal of t *Cliffs*, each of the four Parts in this Book is conſtantly pricked in its o *Cliff*, i. e. the *Treble* is always in the *G Cliff*; the *Medius* in the *C Cl* ſet on the third Line; the *Tenor* in the *C Cliff* ſet on the fourth Li and the *Baſs* in the *F Cliff*, as in this Example.

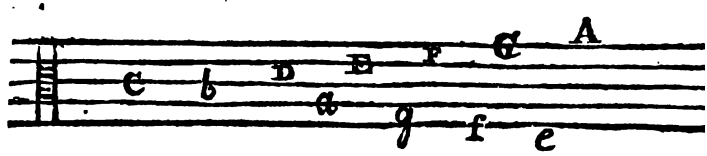
The *G Cliff*.

Treble.



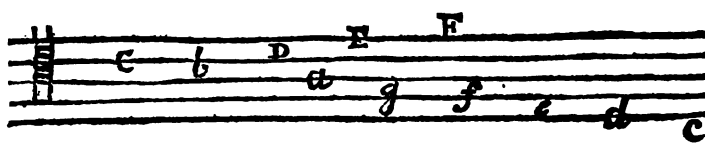
The *C Cliff* on the third Line.

Medius, or Mean.



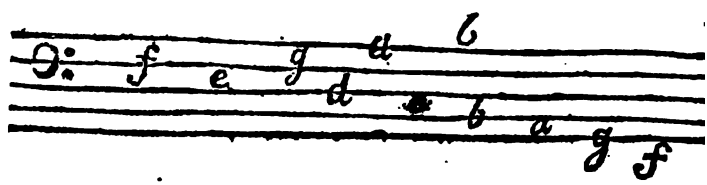
The *C Cliff* on the fourth Line.

TENOR.



The *F Cliff*.

Baſs.



Thel

The INTRODUCTION.

Theſe ſeven Letters, *viz. A, B, C, D, E, F, G*; are called Keys, each of which is a ſeveral Degree of Sound, which is more *grave* or *acute*, according to the Line or Space in which it is plac'd.

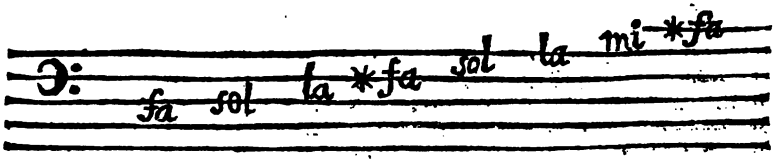
That theſe Degrees may be performed by the Voice, four Syllables, *viz. Mi, Fa, Sol, La*, are appropriated to the ſeven Keys in ſuch manner, as to expreſs their ſeveral Sounds, however varied by the [♭] *Flat* and [♯] *Sharp*, and yet keep the ſame Diſtance of Sound each to other; *E. g. Sol* is always the next Note after *Fa*; the ſame Diſtance of Sound that is between *Fa* and *Sol*, ſuppoſing they are plac'd on the Keys *C, D*, is the ſame in Vocal Muſick, when they are plac'd on *F, G*, and ſo of the reſt.

In a gradual Series of eight Notes are contained all the ſeveral Sounds in Muſick. Now theſe eight Notes are not ſo many equal Degrees, but conſiſt of five Tones or whole Notes, and two Semitones or half Notes, whoſe Order differs according to the Key they are computed from.

The Key is the principal or fundamental Note of a *Tune*, to which the other Notes have proper Relation, and in which the *Baſs* always concludes. It is called *Flat* or *Sharp*, not from the *Flats* and *Sharps* ſet at the beginning of the Tune, but with reſpect to the *Third, Sixth*, and *Seventh* above it; for if the *Third, Sixth*, and *Seventh* above the Key be *Leſſer*, the Key is *Flat*; if *Greater*, the Key is *Sharp*.

Thirds, &c. are called *Greater* or *Leſſer*, according to the Number of *Semitones* contain'd in them. A *Greater* Third conſiſts of 4 *Semitones*; a *Leſſer* Third of 3 *Semitones*; a *Greater* Sixth of 9 *Semitones*; a *Leſſer* Sixth of 8; and ſo of the Seventh, as will eaſily be demonſtrated, when the Places of two *Semitones* in the Scale of eight Notes are obſerv'd.

The Places of the *Semitones* are diſtinguiſhed by the Note *Fa*; *E. g.* from *Mi to Fa*, and from *La* to *Fa* is a *Semitone*; from *Fa* to *Sol*, from *Sol* to *La*, and from *La* to *Mi*, is a Tone, as in this Scale, in which the *Semitones* are marked with a Star.



Any three of theſe Notes are called a *Third*, which reckon'd inclusively, contains but two Notes; now if one of theſe be a *Semitone*, but *Third* is called *Leſſer*, but if they be two whole Tones, it is called *Greater*:

Thus

Thus the three higheſt Notes in the Scale are a *Leſſer* Third, and three loweſt a *Greater* Third; and ſo of the 6th and 7th.

Hence it appears that every Tune whoſe *Baſs* concludes with *Fa* a ſharp Key, becauſe the 3d, *&c.* above the Key are *Greater*, and that end with *La* are in a flat Key, becauſe the 3d, 6th, *&c.* above Key are *Leſſer*: And that all Tunes whatſoever may be reduced and *C* natural, thoſe in a flat Key to *A*, in a ſharp Key to *C*.

Of Naming the Notes.

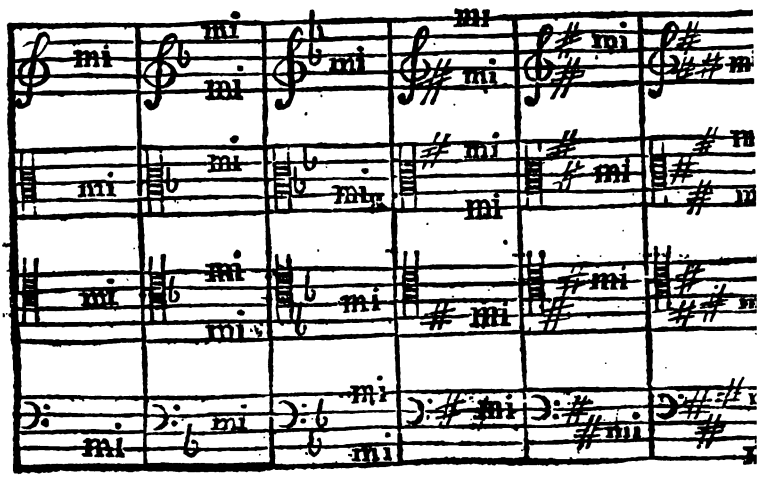
The Notes that belong to each Line and Space are eaſily known f the place of *Mi*, which is therefore called the *Maſter Note*, and is poſed of according to theſe Rules.

If no [♭] *Flat* nor [♯] *Sharp* be ſet at the beginning of a T *Mi* is in *B*.

If *B* be flat, *Mi* is in *E*.
If *B* and *E* be flat, *Mi* is in *A*;
If *F* be ſharp alone, *Mi* is in *F*.
If *F* and *C* be ſharp, *Mi* is in *C*.
If *F*, *C* and *G* be ſharp, *Mi* is in *G*.

As in this *Example*, which may ſerve to diſcover the place of M all the four parts.

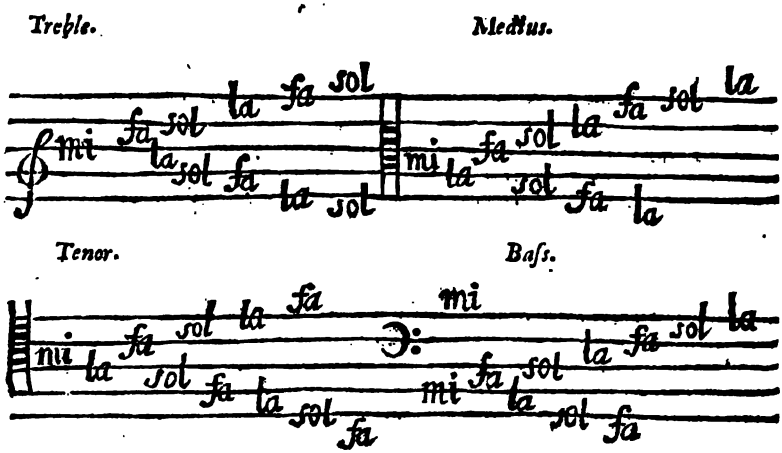
Mi in *B*, *Mi* in *E*, *Mi* in *A*, *Mi* in *F*, *Mi* in *C*, *Mi* in *G*.



Whereſoe

Whereſoever *Mi* is placed, the Names of the next Lines and Spaces above it are *Fa, Sol, La, Fa, Sol, La* and beneath it are *La, Sol, Fa, La, Sol, Fa*: So that every 8th Note is the ſame in Name as well as Nature.

EXAMPLE.



Note, The [♭] *Flat* ſet before any particular Note in a Tune makes it a *Semitone* lower, the [♯] *Sharp* a *Semitone* higher.

Thoſe Paſſages which abound with *Flats* or *Sharps*, and ſeem difficult to learn by *Sol—fa—ing*, are made eaſy, by inverting the Names of the Notes all along to the Cadence for which they are preparing, and calling them as in the natural Key; *i. e.* when *Fa* by *Sharps* is raiſed a *Semitone* (for three or four Bars together, as in Page 109) call it *Mi*, and the Notes above and below it accordingly; ſo when *Mi* is made a *Semitone* lower by *Flats*, call it *Fa*, as in Page 119, and the Notes above and below it, as if it really was ſo. This way of inverting the Notes gives the true Sound of thoſe Difficult Places, in the eaſy way of common *Sol—fa—ing*.

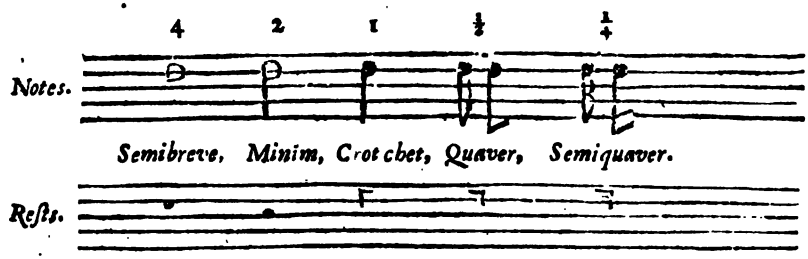
Of Time, &c.

Time is of two ſorts, *viz. Common Time*, marked thus, [C] and *Triple-Time*, marked thus, [3]. Both theſe are divided by Bars which do each include an equal Length of Time whether expreſt by *Notes* or by *Reſts*.

The

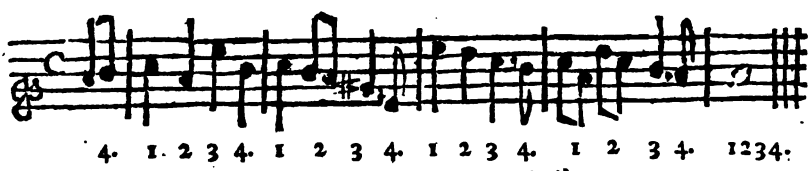
The INTRODUCTION.

The Notes *and their* Reſts.

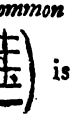


Theſe Notes are the Characters for diſtinguiſhing the length and ſwiftneſs of Sounds, and as they are twice as long each as other, ſo are their Reſts: Now a Reſt is a mark of Silence, to be continued ſo long as its reſpective Note is to be ſounded.

In *Common-Time* [C] one *Semibreve*, or as many Notes as make up the length of a *Semibreve*, are a *Bar*: The length of this *Bar* is while one may leiſurely ſay *one, two, three, four*; and it is meaſur'd by a conſtant and equal Motion of the Hand or Foot, giving one half of the *Bar* to Hand *down*, and the other half to it *up*, as in this Leſſon, where the Hand is to be *down*, at 1, 2, and up at 3, 4.



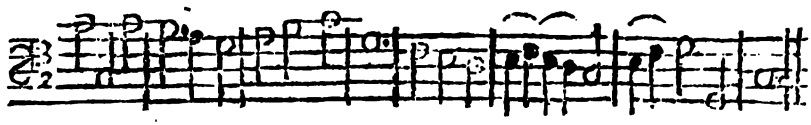
N. B. When the Mood is daſhed thus, the Bar is ſwifter; when reverted and daſhed thus or marked with a large Figure of 2, thus [2] 'tis more ſwift; and this is accounted the quickeſt Movement in *Common-Time*.

Note alſo, A Prick after any Note, either in *Common* or *Triple-Time*, makes it longer by one half; thus, a  is equal to a to and ſo of the reſt.

Of

The INTRODUCTION.

Of the various Proportions in *Triple-Time*, I ſhall only make uſe of two, viz. [$\frac{3}{2}$] three to two, in which *Three* Minims, or as many Notes as make up the length of three Minims, are a *Bar*; and [$\frac{3}{4}$] three to four, in which *Three* Crotchets, or Notes equal to them are a *Bar*. In both theſe the Bar is divided into *Three* Parts, and muſt be meaſur'd by giving *Two* to the Hand *down*, and the *Third* to the Hand *up*, as in this Leſſon.



1 2 3. 1 2 3. 1 2 3. 123. 1 2 3. 1 2 3. 1 2 3.

There are other Marks which frequently occur in Muſick, as,

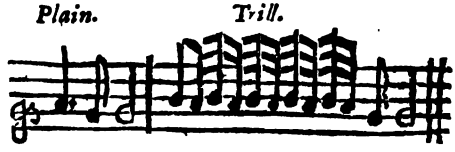
1*ſt*, A *Direct*, [𝄆] which is ſet at the end of the five Lines, on the ſame Line or Space in which the firſt Note of the ſucceeding Line is plac'd.

2*dly*, A *Repeat*, [𝄇] which ſhews that from the Place where it ſtands, to the double *Bar* following, is to be repeated.

3*dly*, A *Hold*, [𝄐] which ſhews that the Note over which it is placed muſt be held out beyond its common Length.

4*thly*, *Tyes*, [⁀] which ſhew that thoſe Notes which are ſo ty'd together are to be ſung to one Syllable.

There are alſo ſeveral Notes that require a further Touch than a plain Sound, called a Grace: The chief Grace is a *Trill*, which is a ſhaking of two diſtinct Notes, ſo long as the Time allows, always beginning with the higher, thus.



In like manner the *Gruppo* is a ſhaking of a ſharp 3d, or 6th, at a Cadence taken from the Note above; but the beſt way of learning thoſe and all other Graces, is by hearing them well performed.

There is one Grace which is an Ornament to the whole Performance, and which ought to be particularly regarded, and that is a clear and diſtinct ſpeaking of the Words, not altogether according to the Spelling, but after the beſt and moſt polite way of *Pronunciation*.

The following Tunes are all ſet in four Parts, *i. e.* at one and the ſame time there are three ſeveral Concords to be ſounded to the Baſs, *viz.* a 5th, 3d, and 8th, or a 6th, 3d, and 8th, which interminglied with Diſcords, Bindings, &c. cauſe great Variety of Sounds, and make the beſt Harmony; but where there is not a competent Number of Voices for each Part, they may be ſung in *Three* or *Two*. If in *Two*, the Tenor or Treble with the Baſs: If in *Three*, the Baſs and any two of the other. And if there be no Voices for the two upper Parts, the Treble ſung an 8th below with the Tenor and Baſs, may do very well.

The

The *TENOR* is design'd for the leading Part, and therefore muſt be pitched ſo that the *Baſs* may perform the loweſt Notes clear and ſtrong, and the *Treble* the higheſt Notes without ſtraining and ſqueaking.

The Parts being placed one under another, it is eaſy to obſerve their Compaſs, that is, how many Notes the higheſt Note in the *Treble*, is diſtant from the loweſt Note in the Baſs.

The ordinary Compaſs is 19 Notes, *i. e.* two 8ths and a 5th. Now if you learn to underſtand your own Voice, ſo that you can tell when you ſound the true Pitch of the loweſt of theſe 19 Notes, you may find the Highth or Pitch of any Tune, thus:

Sound the aforeſaid Note, which is the loweſt Note in your *Baſs*, then raiſe your Voice to the Key of the Tune (*i. e.* the Key on which the Baſs concludes) and from thence to the firſt Note of the *Tenor*; and if the loweſt Note in the *Baſs* be the Key, raiſe your Voice to the Eighth above, which is the Note where the *Tenor* begins; ſo you have both the Air of the Tune, and the true Pitch at the ſame time. *Example.* In *Pſal.* 19, the loweſt Note of the *Baſs* is on G, the Key of the Tune is C; ſound G as deep as an ordinary Voice will permit, than raiſe a fourth to C, which is the Key, then a 5th, where the *Tenor* begins. Again, *Pſal.* 17, 31, 47, 100, *&c.* In all theſe the loweſt Note in the *Baſs* is the Key, ſound that Note as deep as before, from which raiſe your Voice an 8th, (obſerving to dwell a little upon the flat or ſharp 3d above the Key, which gives you the Air of the Tune,) and you have a true Pitch of the firſt Note of the *Tenor*. The *Baſs* may be ſounded higher if the Compaſs be leſs, and lower if it exceed 19 Notes.

The Pitch of the *Tenor* being thus found, the *Baſs* which is the Foundation of the Muſick, muſt ſound next before the other Parts begin; for too much forwardneſs in the beginning is often the Cauſe of the harſheſt Diſcords: But let the Ear be ſatisfied that the Sounds are truly Harmonick, before more Parts be added, for if any Part be Pitched falſe, tho' leſs than a quarter of a Note, it creates an untuneable jarring among all the reſt.

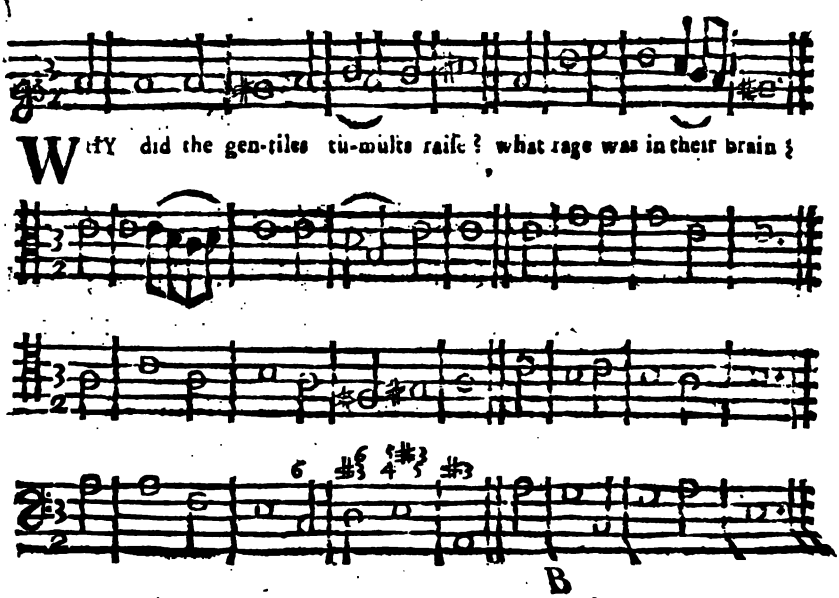
Note, All the *Pſalm Tunes* begin thus, the *Treble* an 8th, and the *Medius* a 5th above the *Tenor*; the *Baſs* in the *Uniſon* or 8th below, unleſs figured otherwiſe.

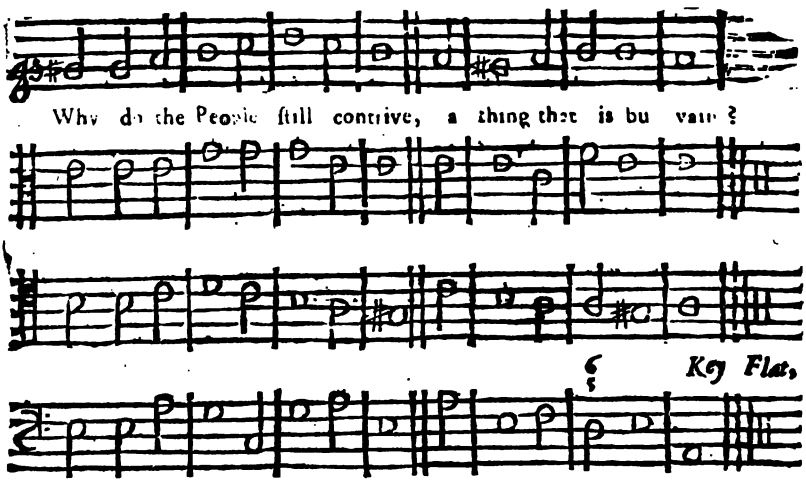
PSALM

PSALM-TUNES
FOR THE
Common Meaſures
IN THE
OLD and NEW VERSIONS.

Note: *All* Pſalms *of* 8 *and* 6 *Syllables in a Line, as* Pſalm 1, *Or* 8 *and* 8; *as* Pſalm 100, *Or* 6 *and* 6 *in the firſt Line, and* 8 *and* 6 *in the ſecond; as* Pſalm 25, *are ſaid to be in* Common Metres, *or* Meaſures.

Pſalm II.





Pſalms *that may be ſung in this Tune, are* Pſal. 2, 10, 52, 73, 74, 85, 94.

Note: Tunes in a *Flat Key*, are generally ſuited to Plams of Prayer, Diſtreſs, &c. Tunes in a *Sharp Key*, to Pſalms of Praiſe and Thankſgiving.

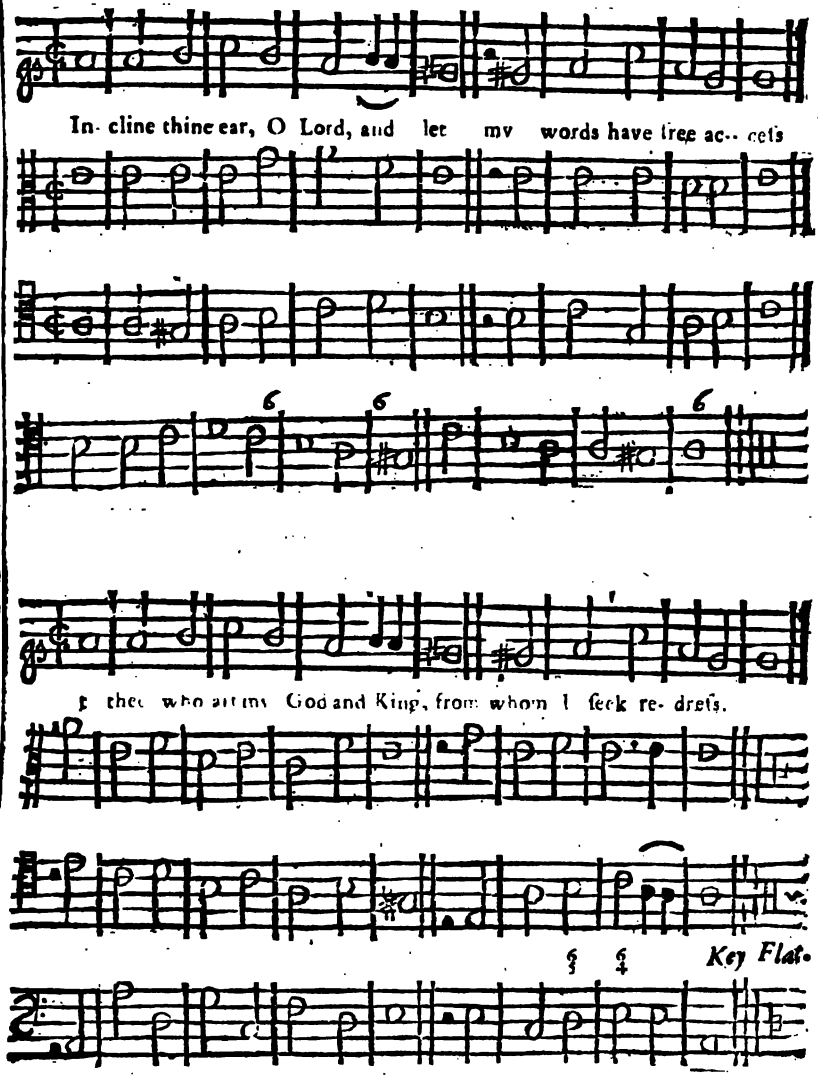
The Tunes for Pſal. 2, 5, 6, 17, 24, 31, 42, are in a *Flat Key*; Pſal. 8, 40, 47, 95, 117, 150, are in a *Sharp Key*; all for Pſalms of 8 and 6.

For Pſalms of 8 and 8, are Pſal. 51 *Flat*; 100, 125, *Sharp*.

For Pſalms of 6 and 6 in the Firſt and Second Line; and 8 and 6 in the Third and Fourth, are Pſal. 25, 50, 51, *Flat*; and 45 *Sharp*.

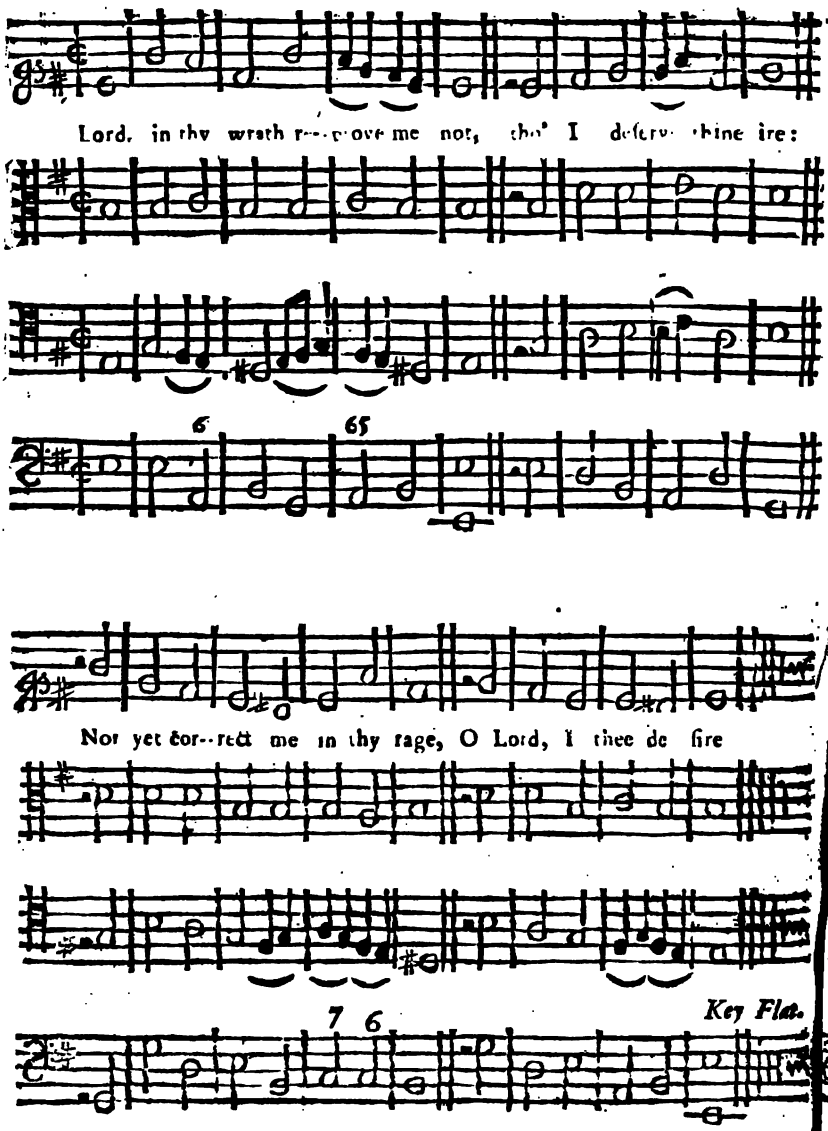
Double Tunes for Pſal. of 8 and 6, are Pſalms 18, 119, 130, 137 *Flat*; 68, 92, 98, 133, 135 *Sharp*.

Pſalm V.



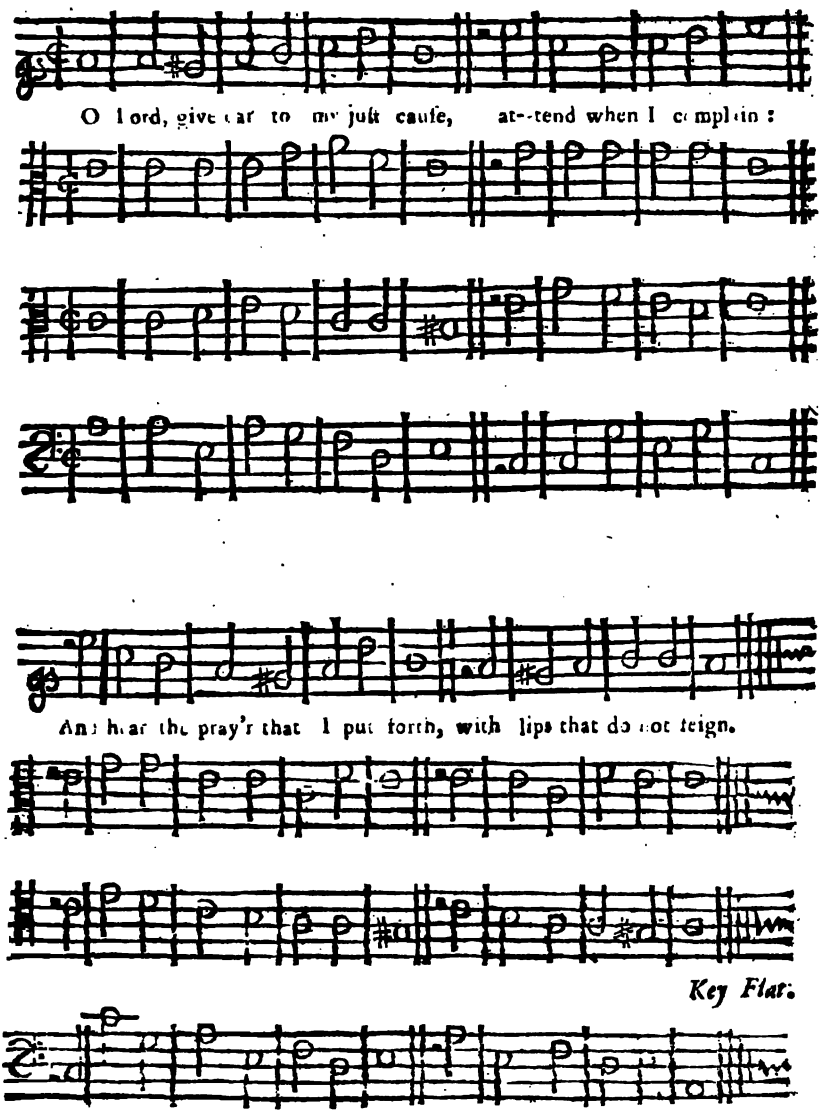
Pſal. 3, 4, 5, 27, 36, 62, 63, 82, 83, 140, 142;

Pſalm VI.



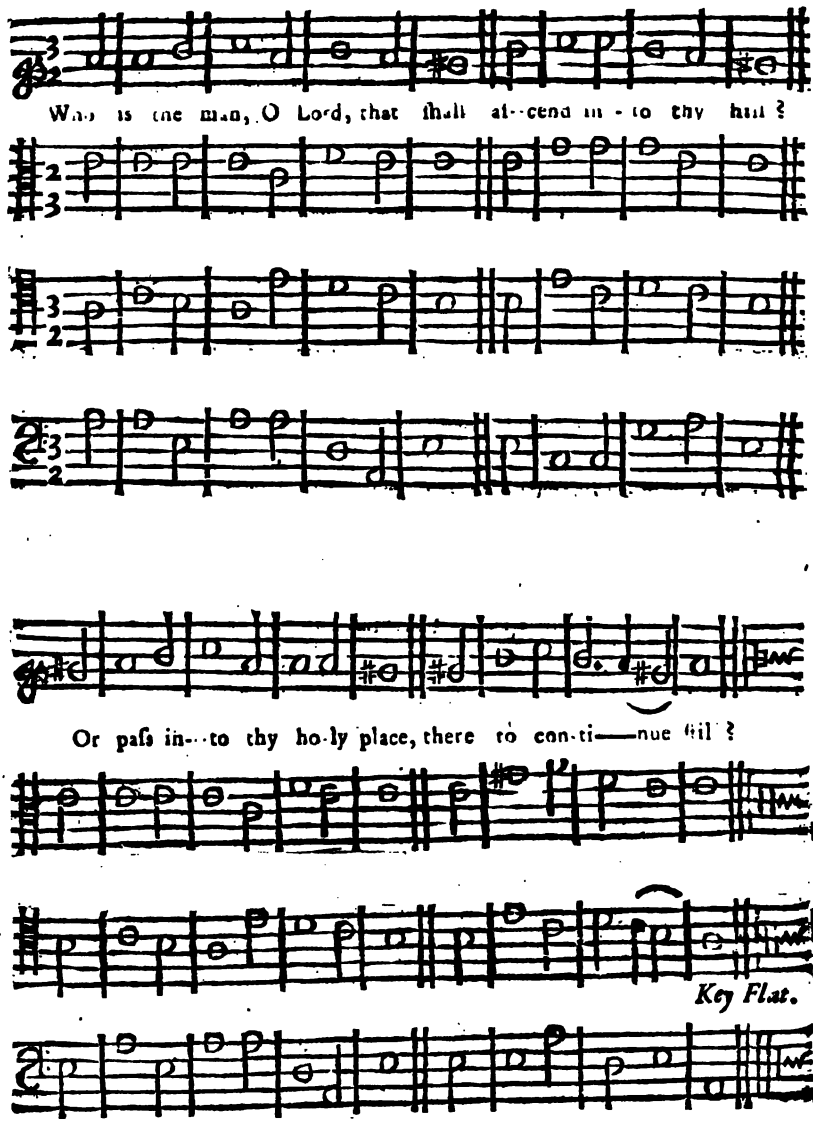
Pſal. 6, 31, 2d Part. Pſal. 38, 55, 56, 57, 69, 77, 88, 102;

Pſalm XVII.



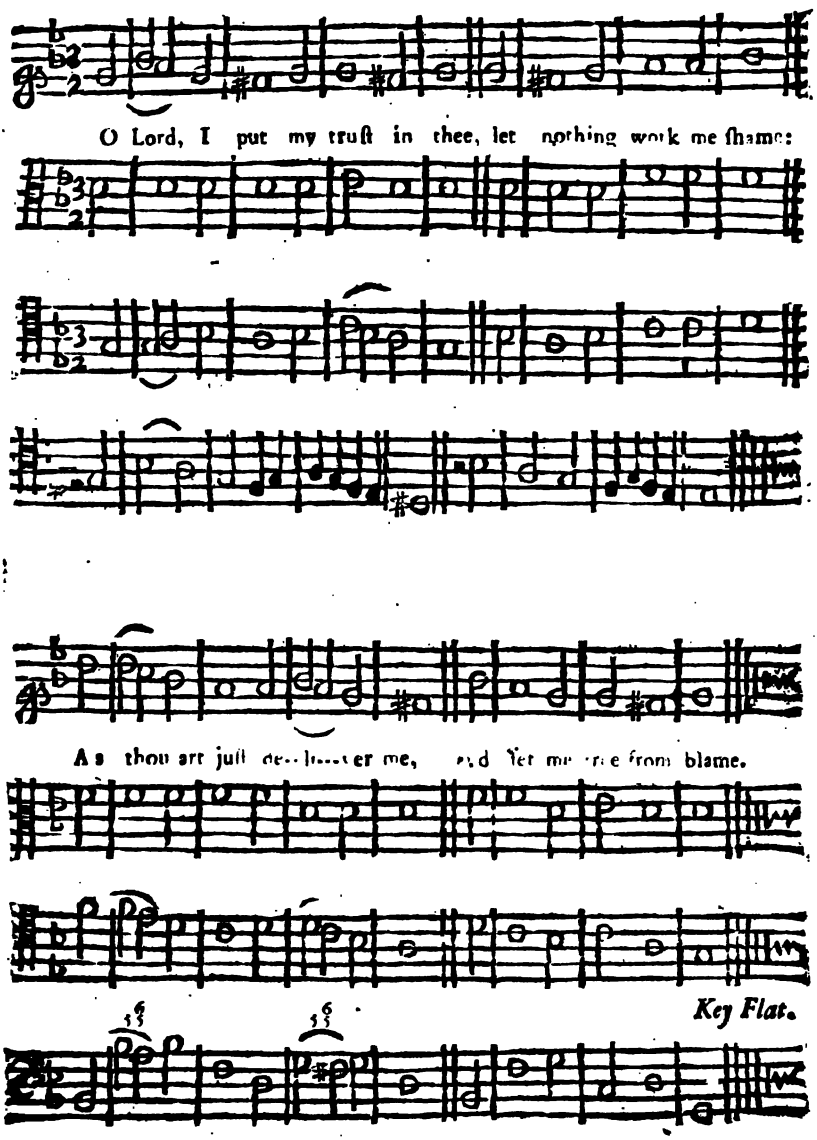
Pſal. 11, 12, 14, 16, 17, 20, 26, 41, 43, 53, 58, 64, 78, 79, 90, 91, 109, 129, 131.

Pſalm XXIV, Ver. 3.



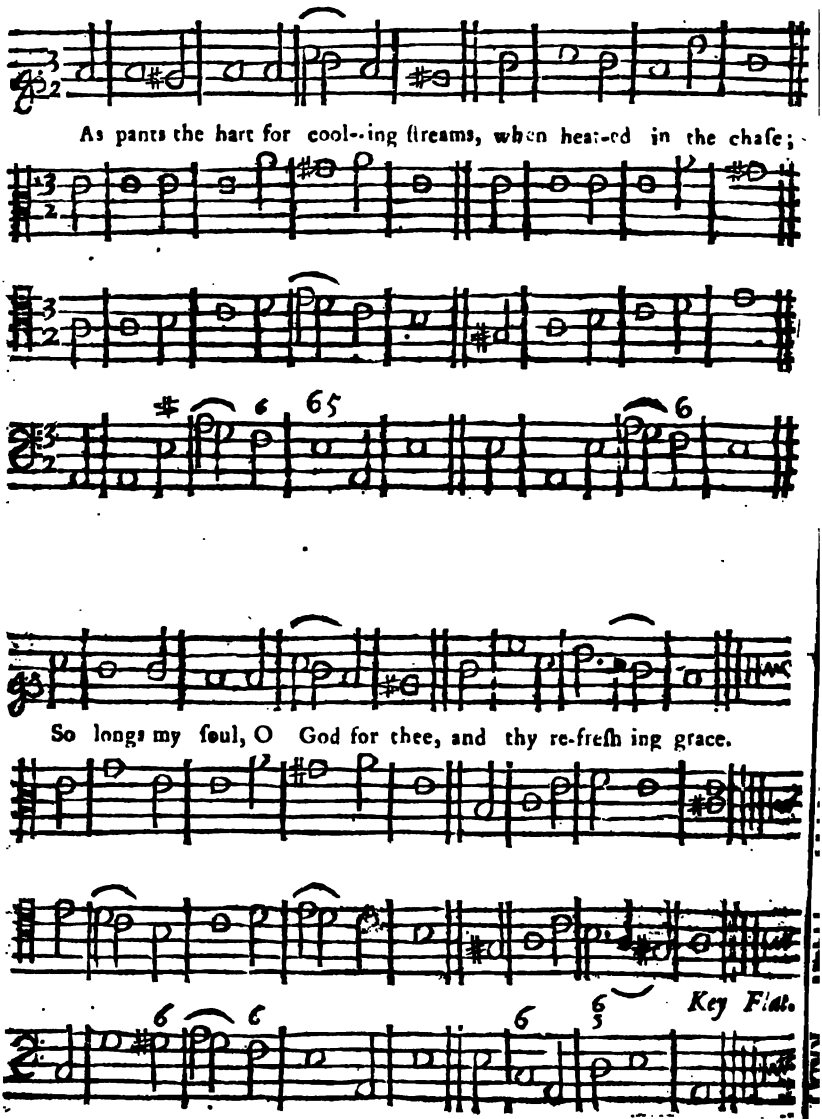
Pſal. 15, 24, 80, 85, 101, 123, 139, *Veni Creator.*

Pſalm XXXI.



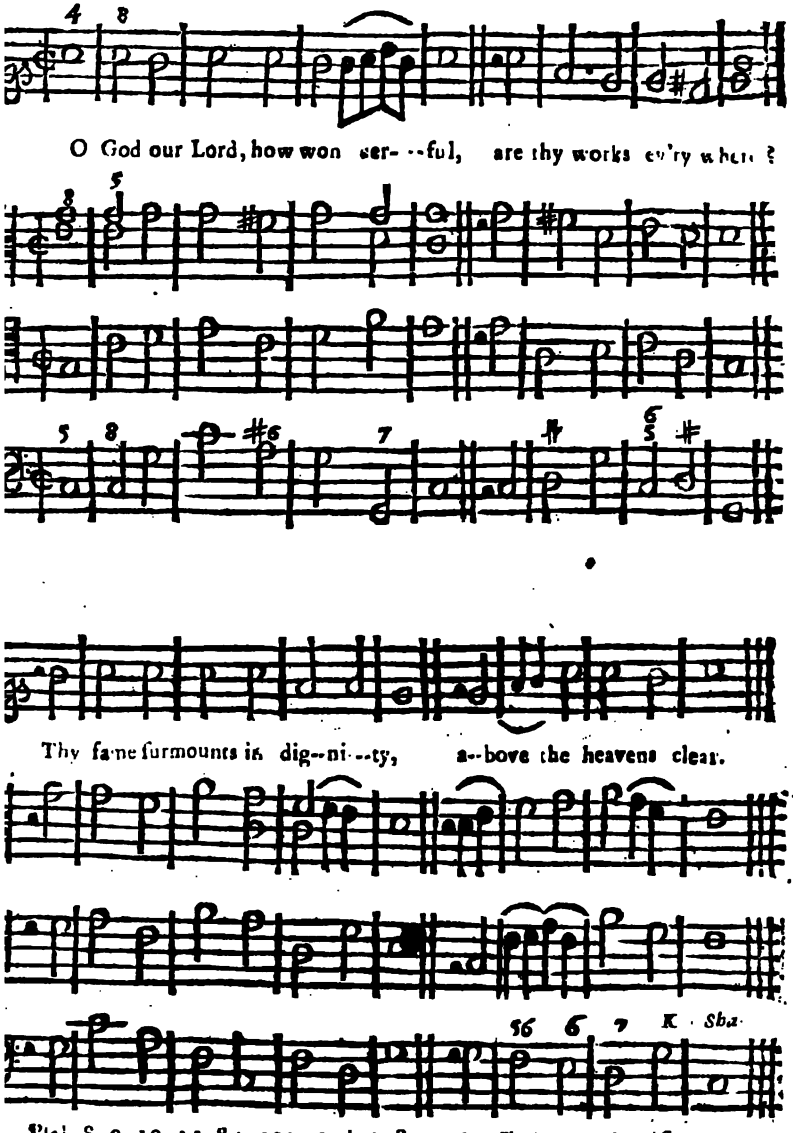
Pſal. 7, 13, 22, 31, 35, 39, 59, 71, 86, 141, 143.

Pſalm XLII. New Verſion.



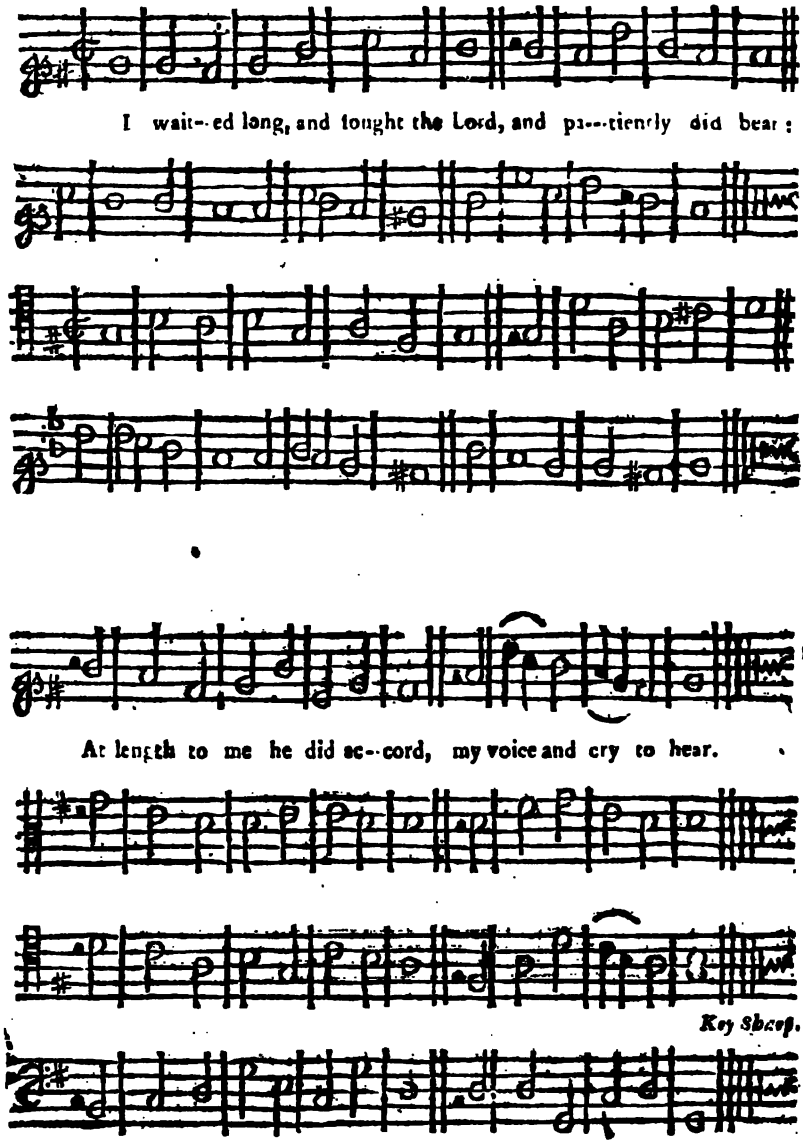
Pſal. 42, 54, 60, 61, 132,

Pſalm VIII.



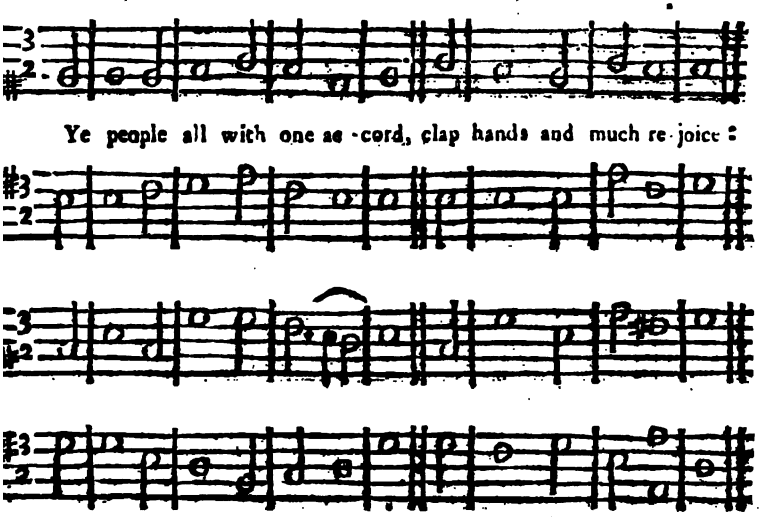
Pſal. 8, 9, 19, 21, 84, 103, 118, 138, 145. *Te Deum, Magnificat.*

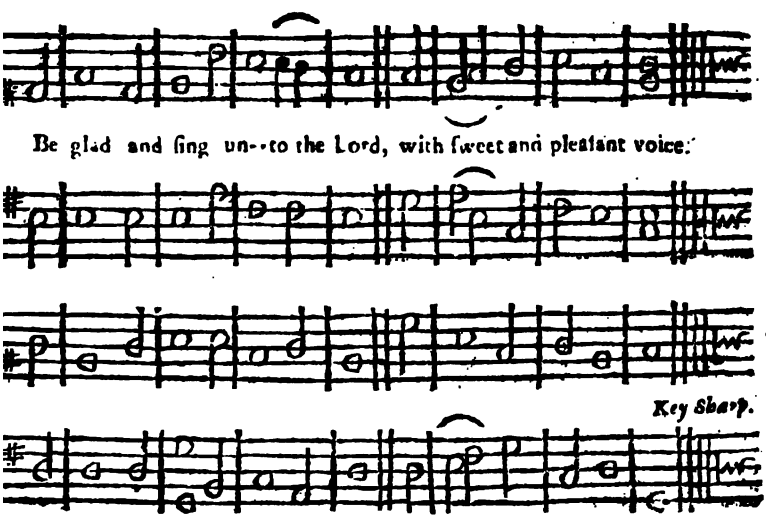
Psalm XL.



Psal. 1, 32, 37, 40, 94, 71, 87, 89, 99, 107, 110.

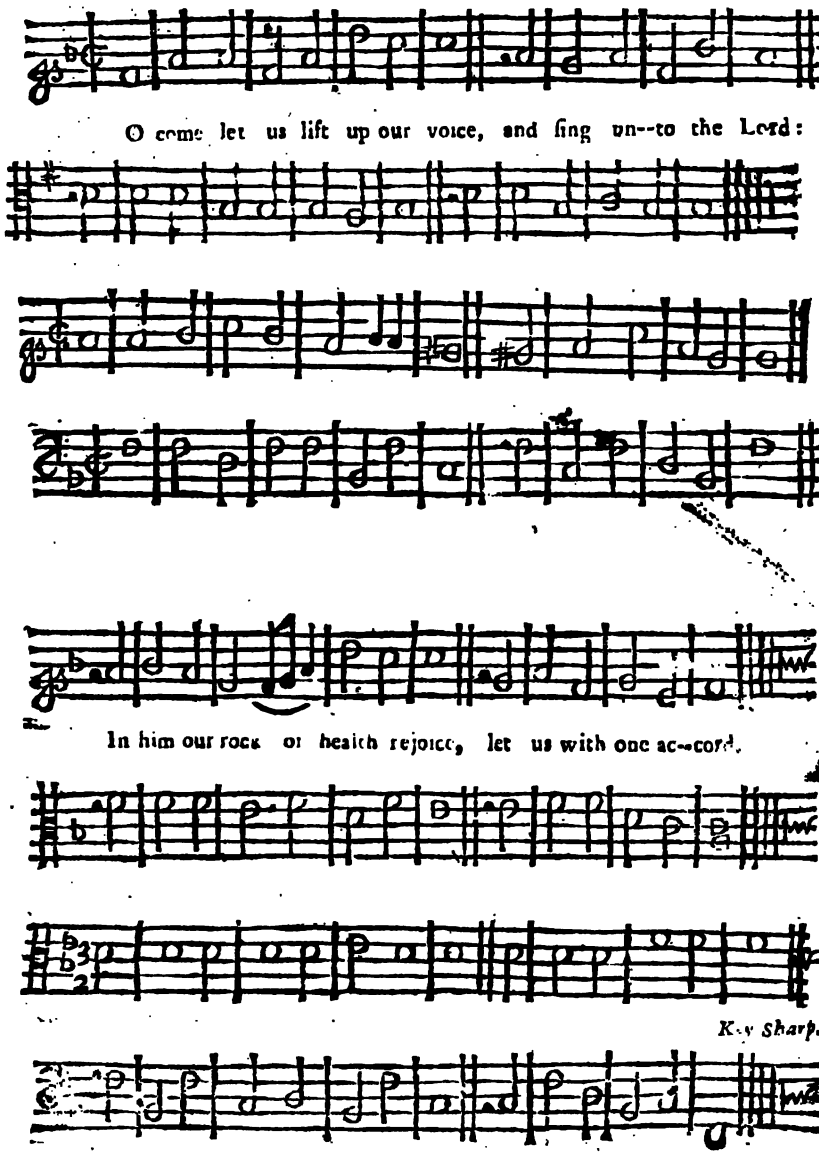
Pſalm XLVII. Ver. 1, 2, 5, 6.





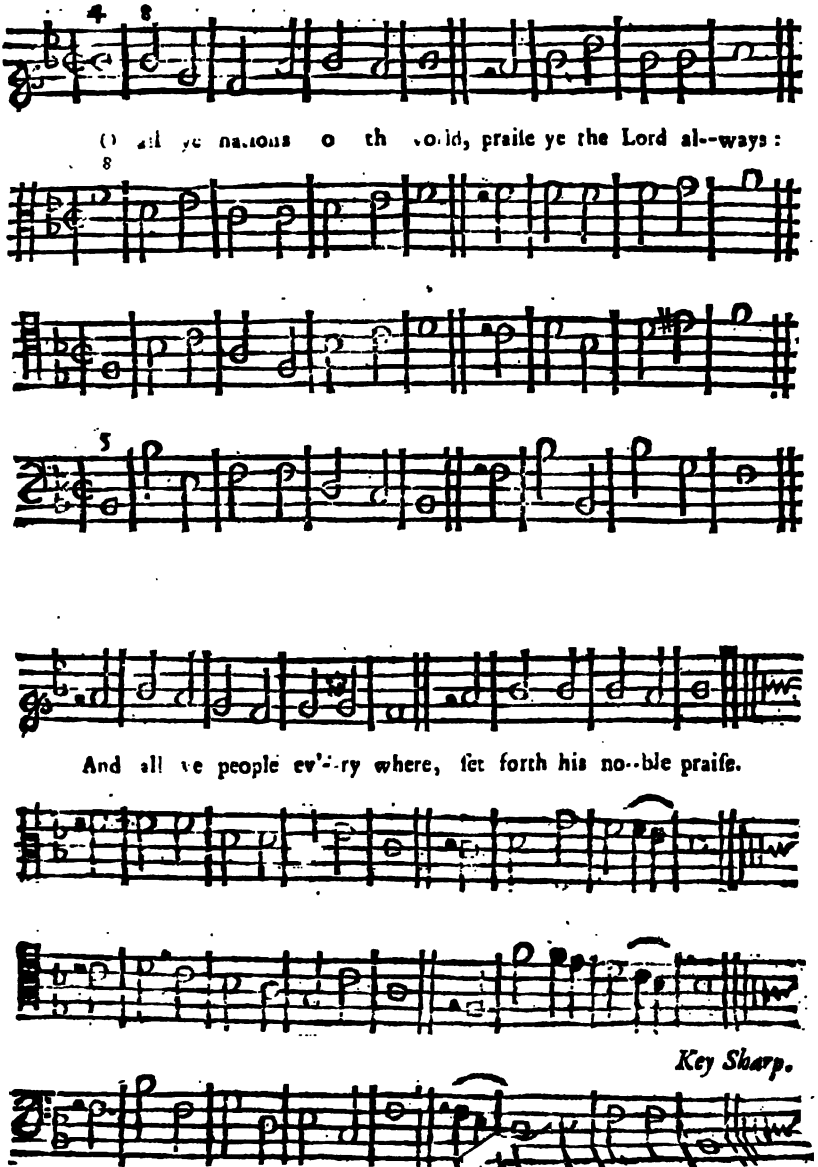
Pſal. 33, 47, 48, 76, 81, 93, 97, 105, 106, 135, 147.

Psalm XCV.



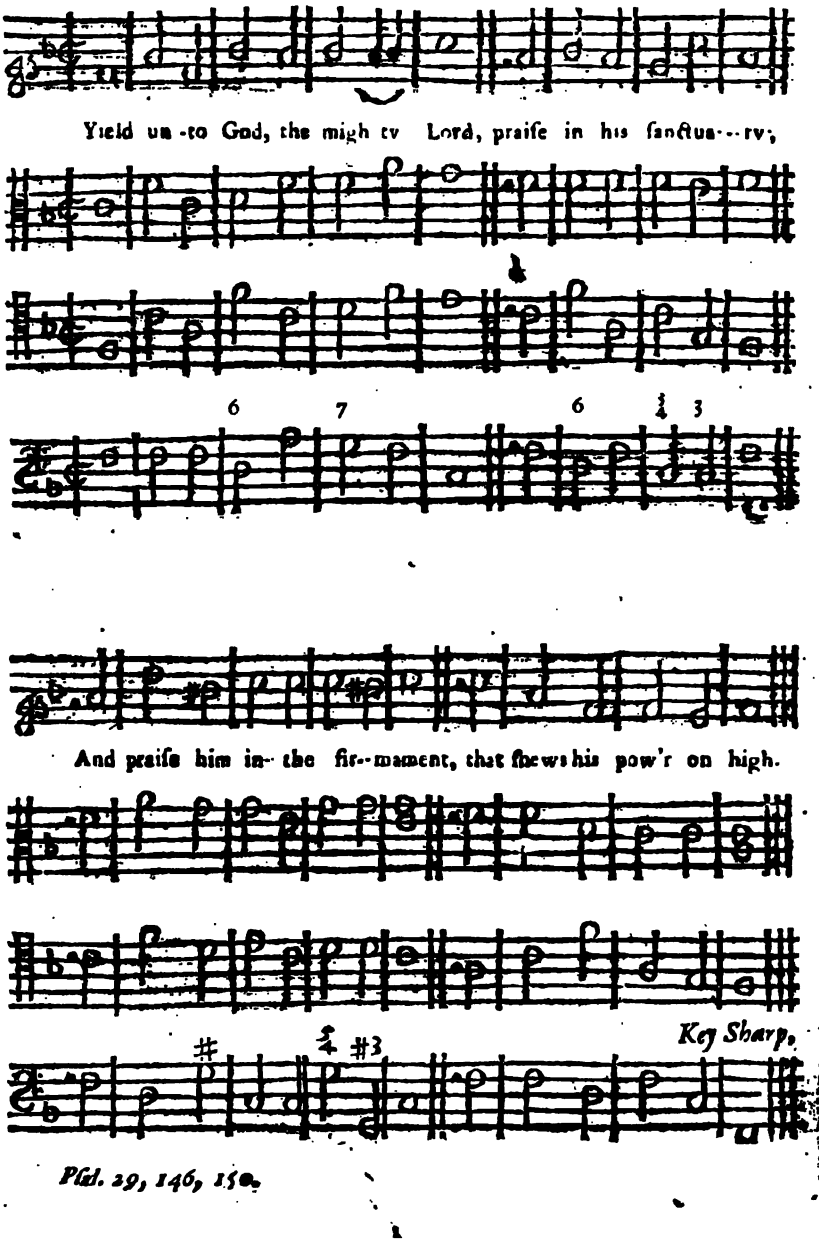
Pſal. 65, 66, 95, 115, 144.

Pſalm CXVII.



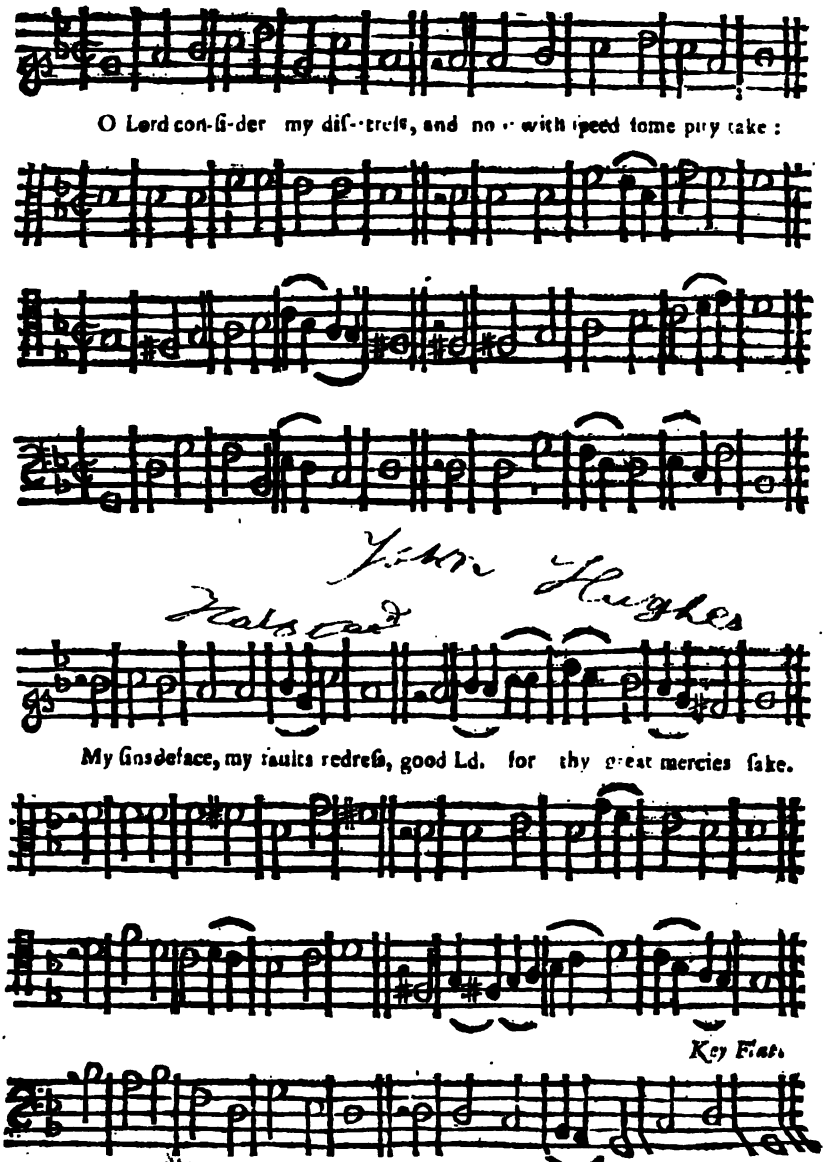
Pſal. 23, 30, 34, 72, 97, 108, 11[illegible]

Pſalm CL.



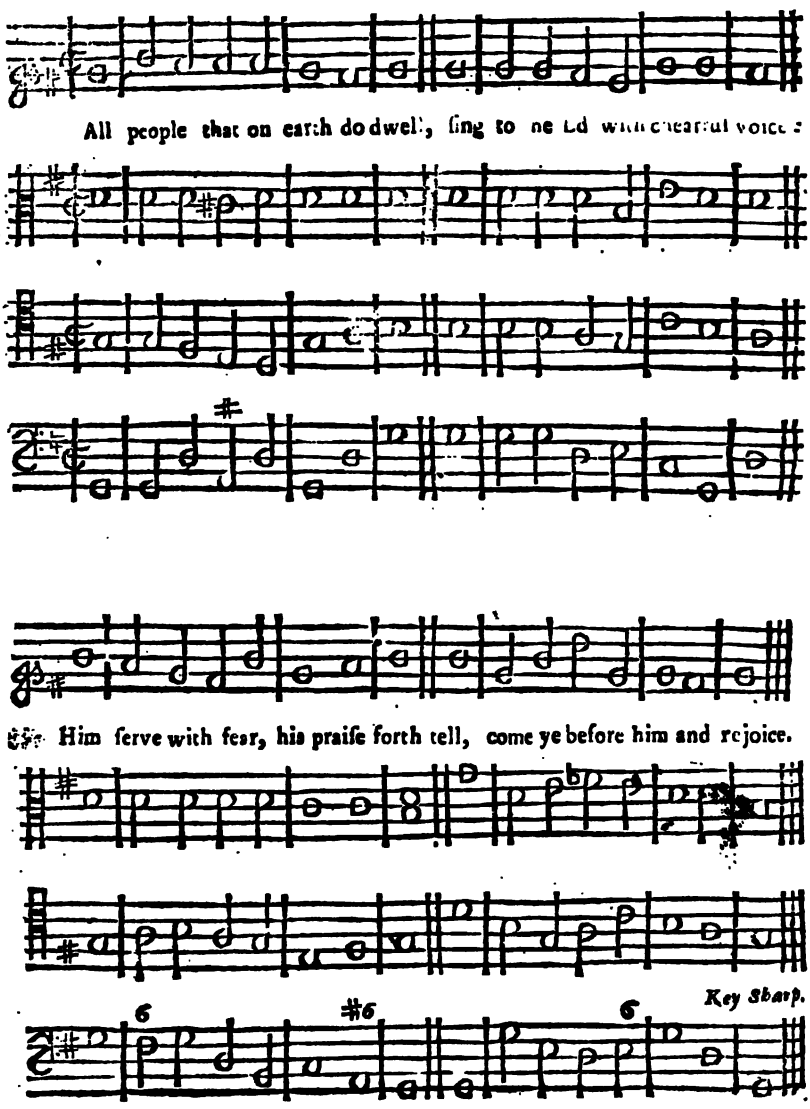
Pſal. 29, 146, 150.

Pſalm LI.

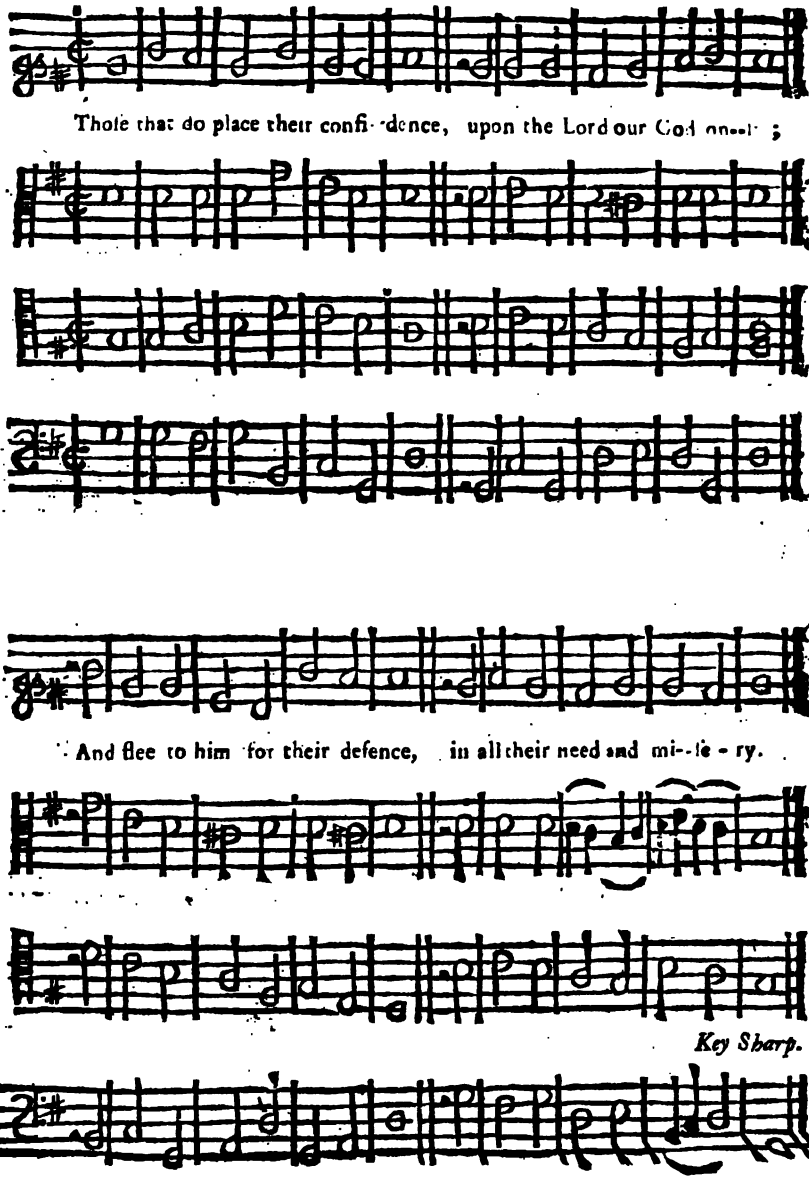


The Lamentation of a Sinner may be ſung in this Tune.

Pſalm C.

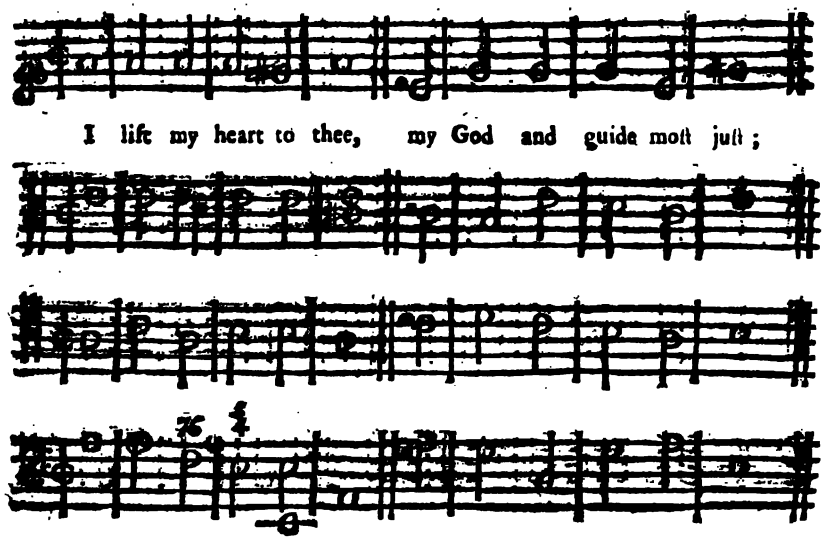

All people that on earth do dwell, ſing to the Lord with chearful voice:
Him ſerve with fear, his praiſe forth tell, come ye before him and rejoice.
Key Sharp.

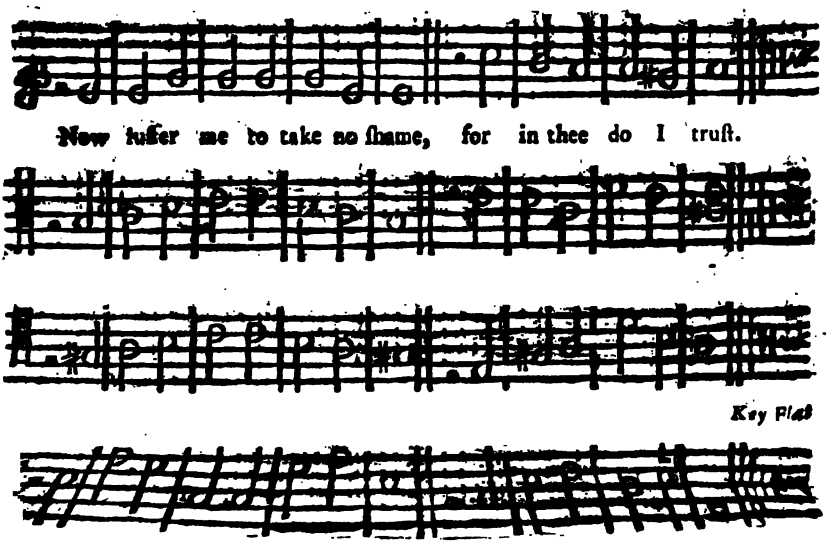
Pſalm CXXV. Second Metre.



The Ten Commandments may be ſung in this Tune.

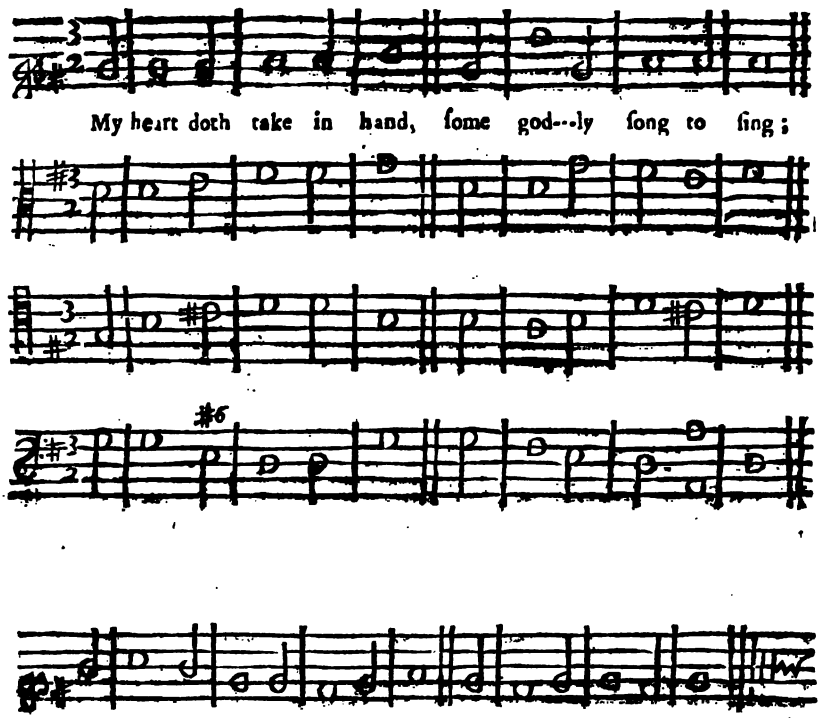
Pſalm XXV.



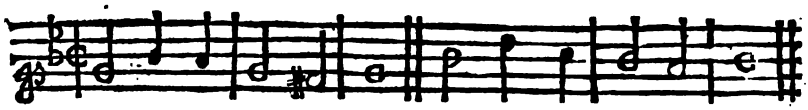


Pſal. 25, 67. 70.

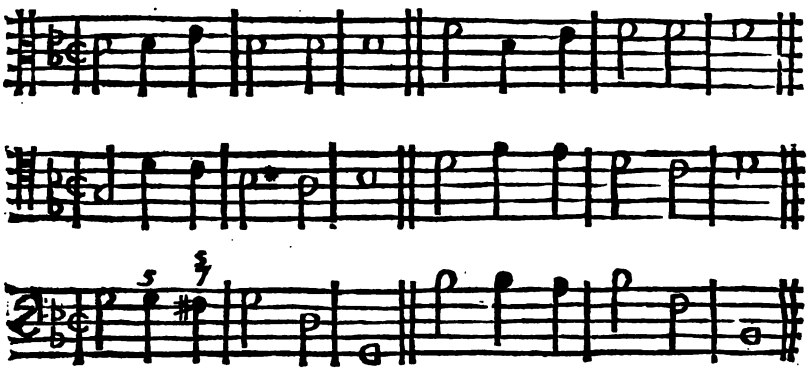
Pſalm XLV.


My heart doth take in hand, ſome god---ly ſong to ſing;
The praiſe that I ſhall ſhew therein, per--taineth to the King.
Key Sharp.
Pſal. 45, 1 &c.

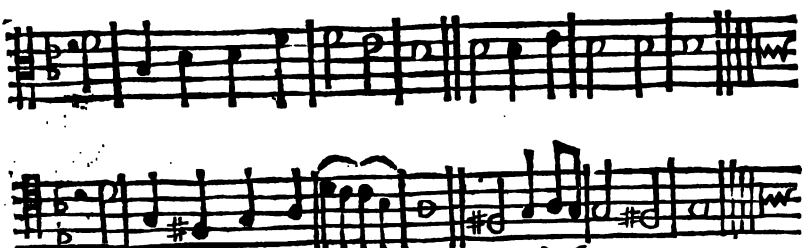
Pſalm L. Second Metre.



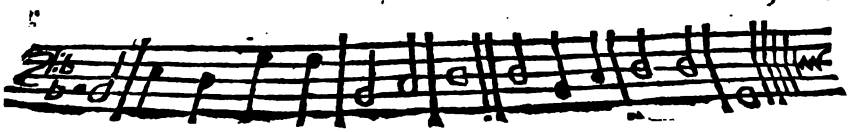
The God of gods, the Lord, hath call'd the earth by name;



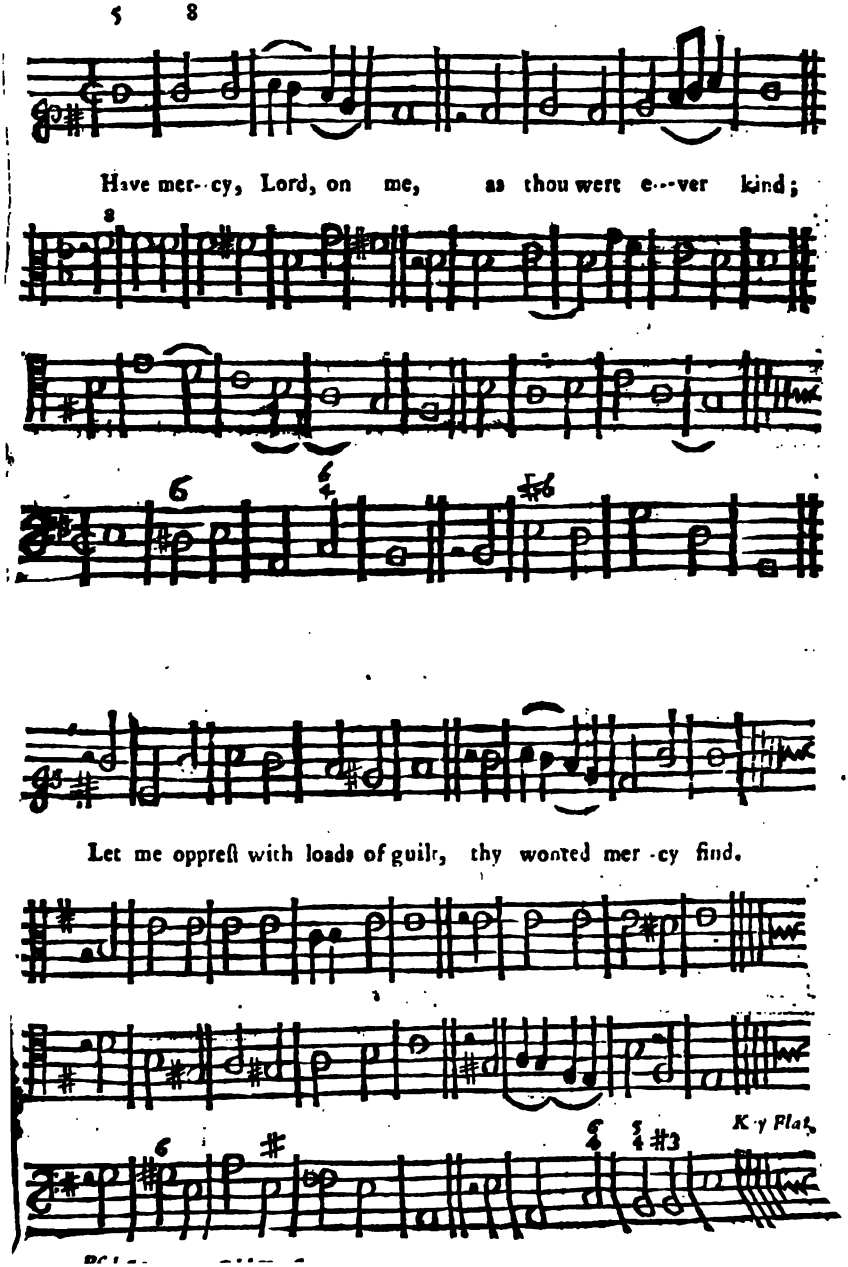
From whence the Son doth riſe, un - to the ſetting of the ſame.



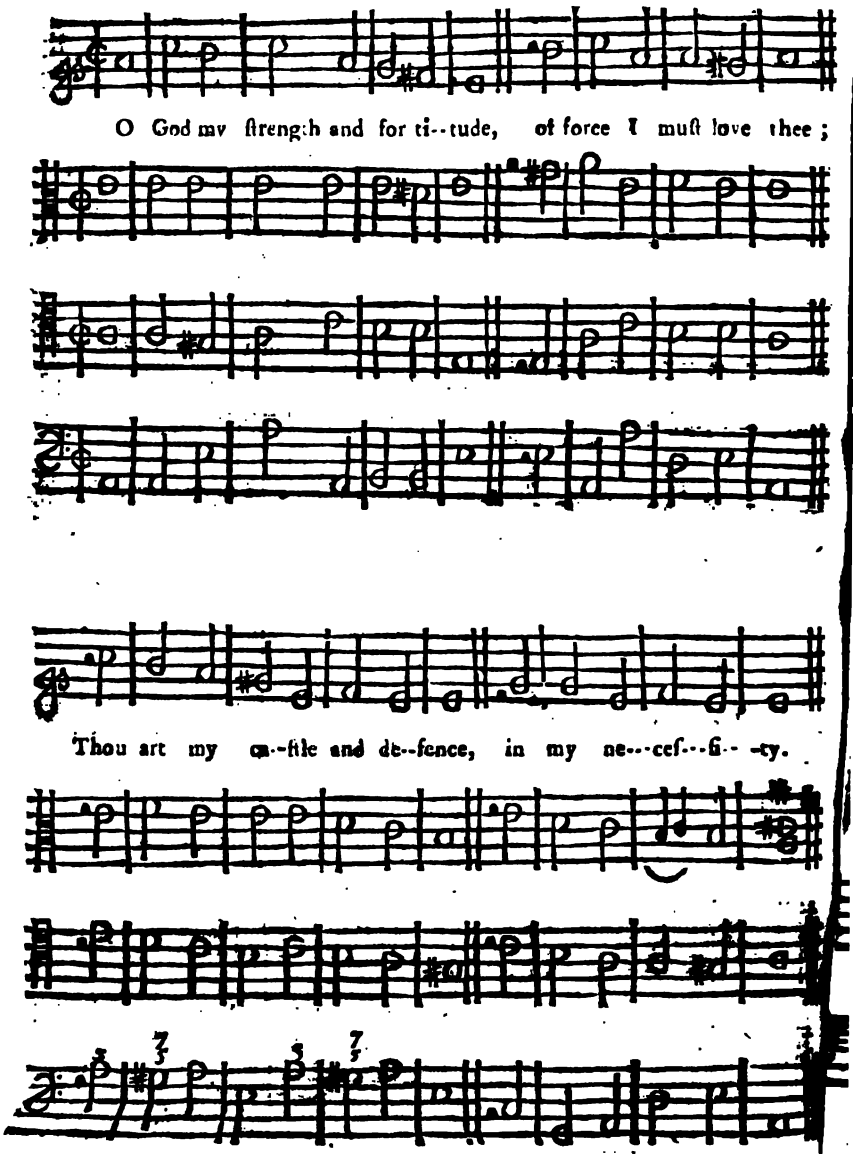
Key Flat.



Pſalm. LL. New Verſion.

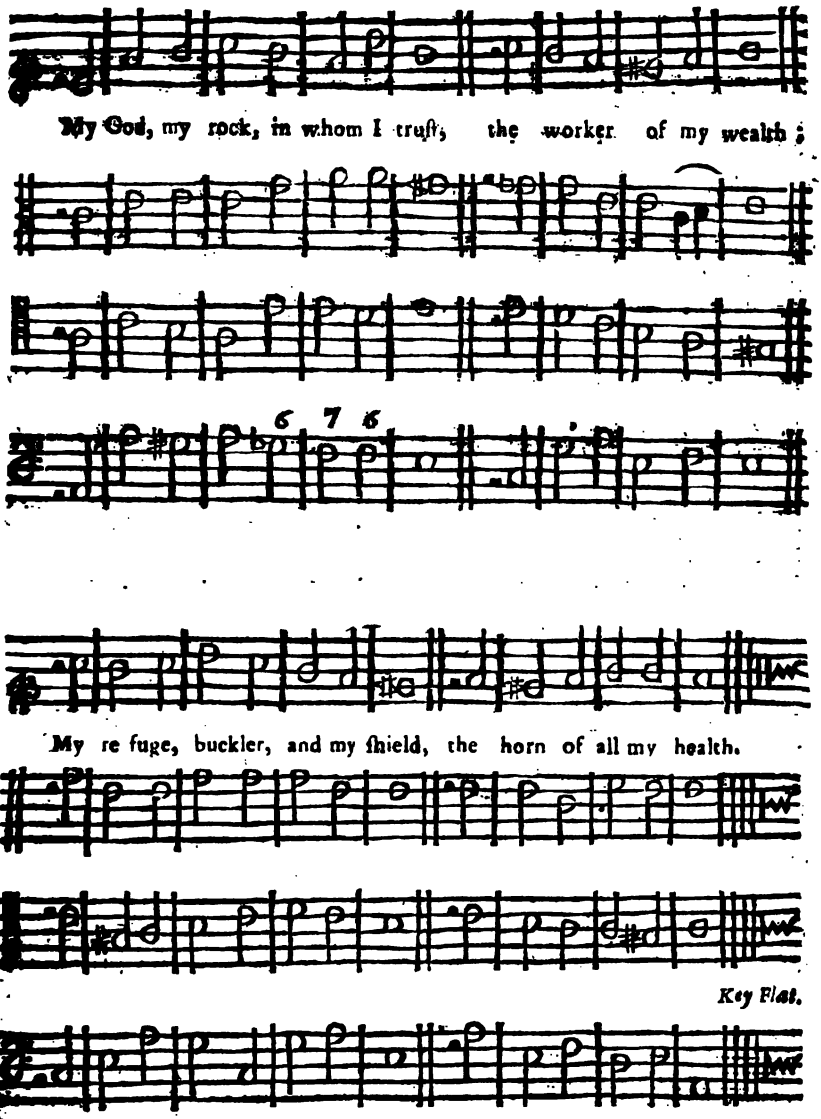


Pſalm XVIII.



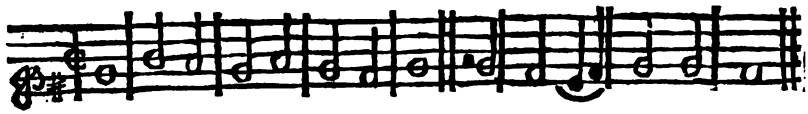
Pſal: 18, 28, 116.

3. When I think upon the Lord, moſt worthy to be ſerv'd,

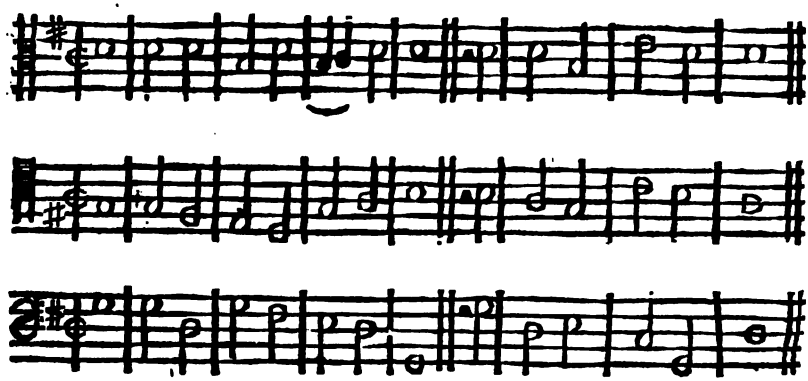


4. The pangs of death did compaſs me, and bound me ev'ry where;
   The flowing waves of wickedneſs, did put me in great fear.
5. The ſly and ſubtile ſnares of hell, were round about me ſet:
   And for my life there was prepar'd, a deadly trapping net.
6. *I thus beſet with pain and grief, did pray to God for grace:*
   And he forthwith heard my complaint out of his holy place.

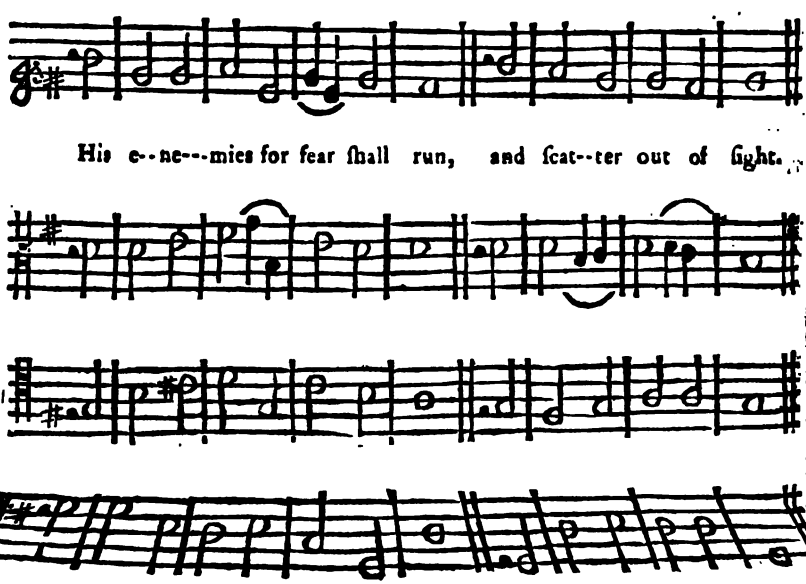
Pſalm LXVIII.

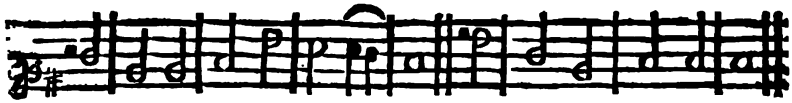


Let God a--riſe, and then his foes, will turn themſelves to flight;

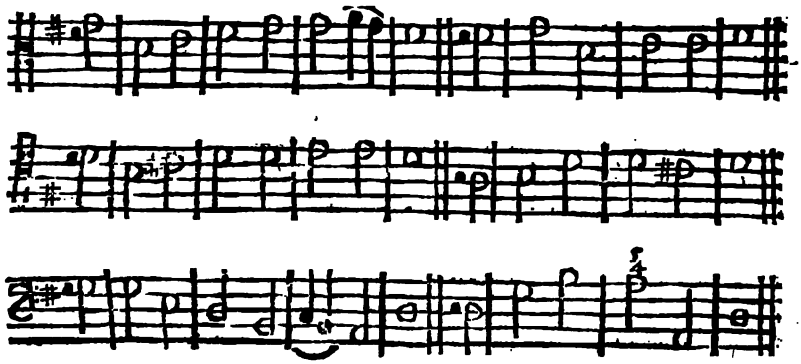


His e--ne---mies for fear ſhall run, and ſcat--ter out of ſight.

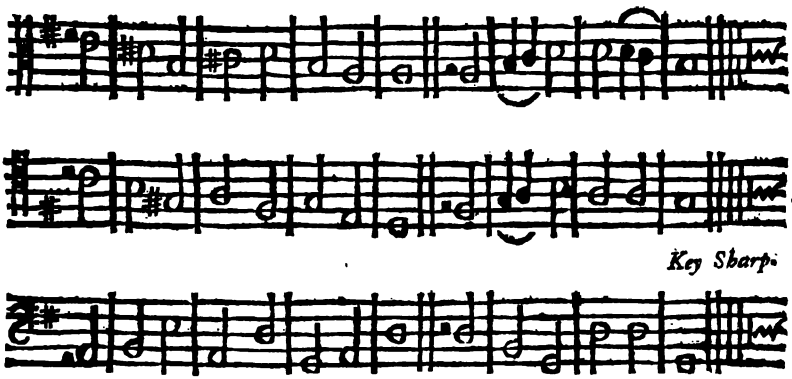




And as the fire doth melt the wax, and wind blows ſmoak a--way :



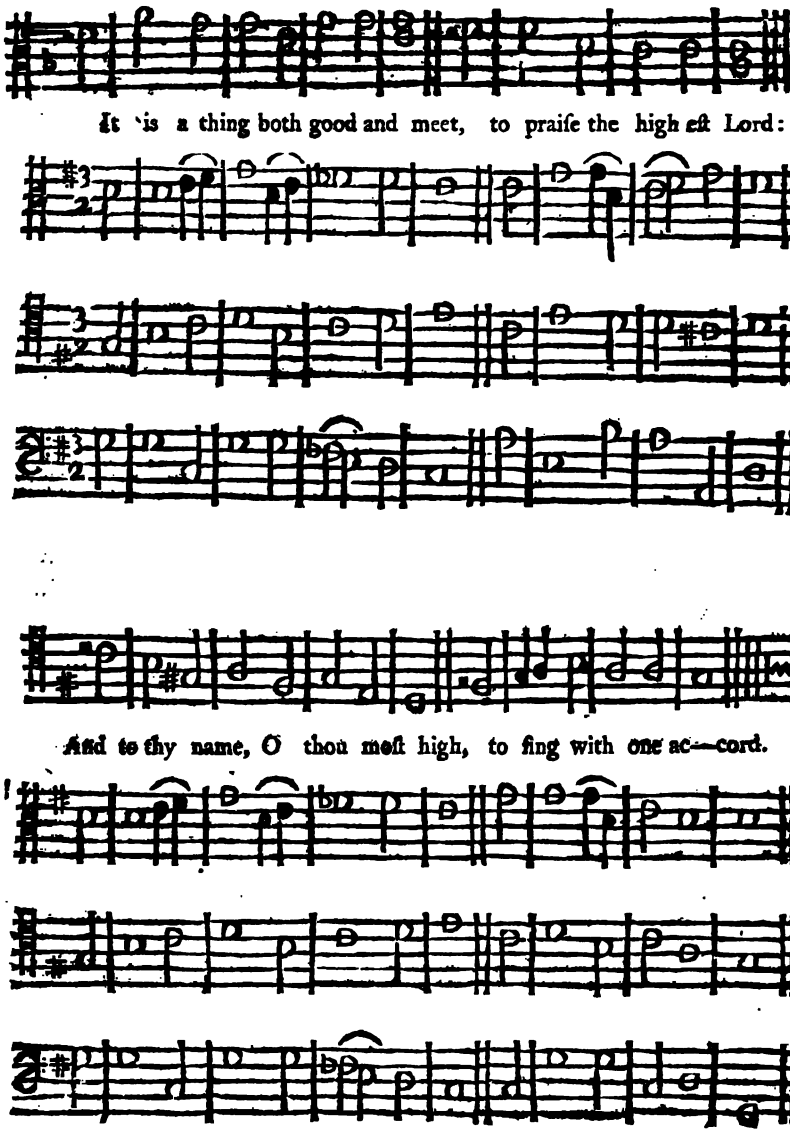
So in the preſence of the Lord, the wicked ſhall de--cay.



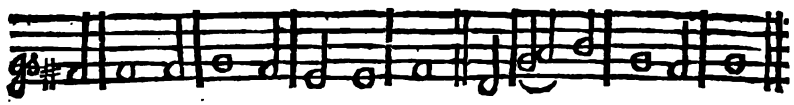
Key Sharp.

3. But righteous men before the Lord, ſhall heartily rejoice :
They ſhall be glad and merry all, and chearful in their voice,
4. Sing praiſe, ſing praiſe unto the Lord, who rideth on the ſky,
Extol the great Jehovah's Name, and him ſtill magnify.

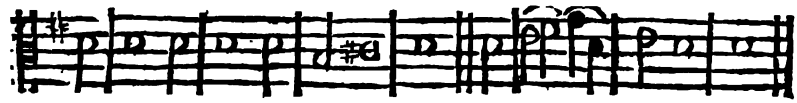
Pſalm XCII.

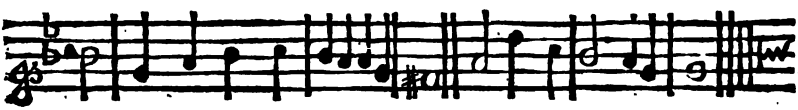


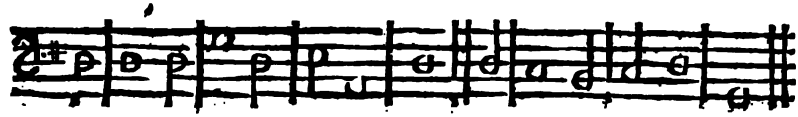
Pſal. 92, 95, 149. Nunc Dimitis.

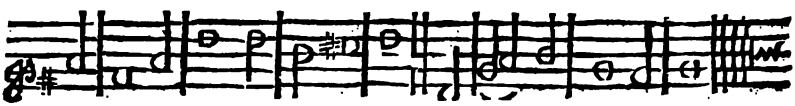


To ſhew the kindneſs of the Lord, be-fore the day be light;

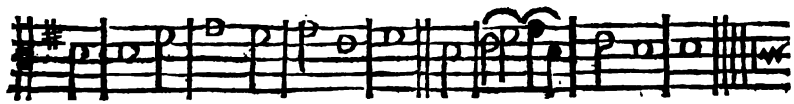


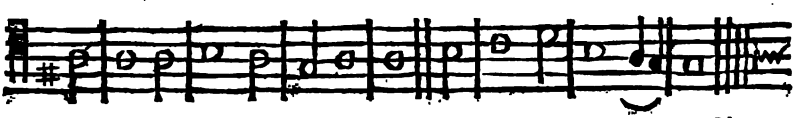




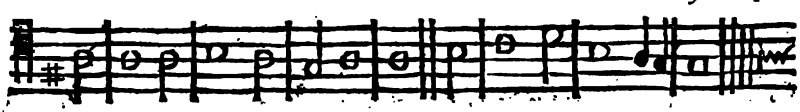


And to de-clare his truth abroad, when it doth draw to night.



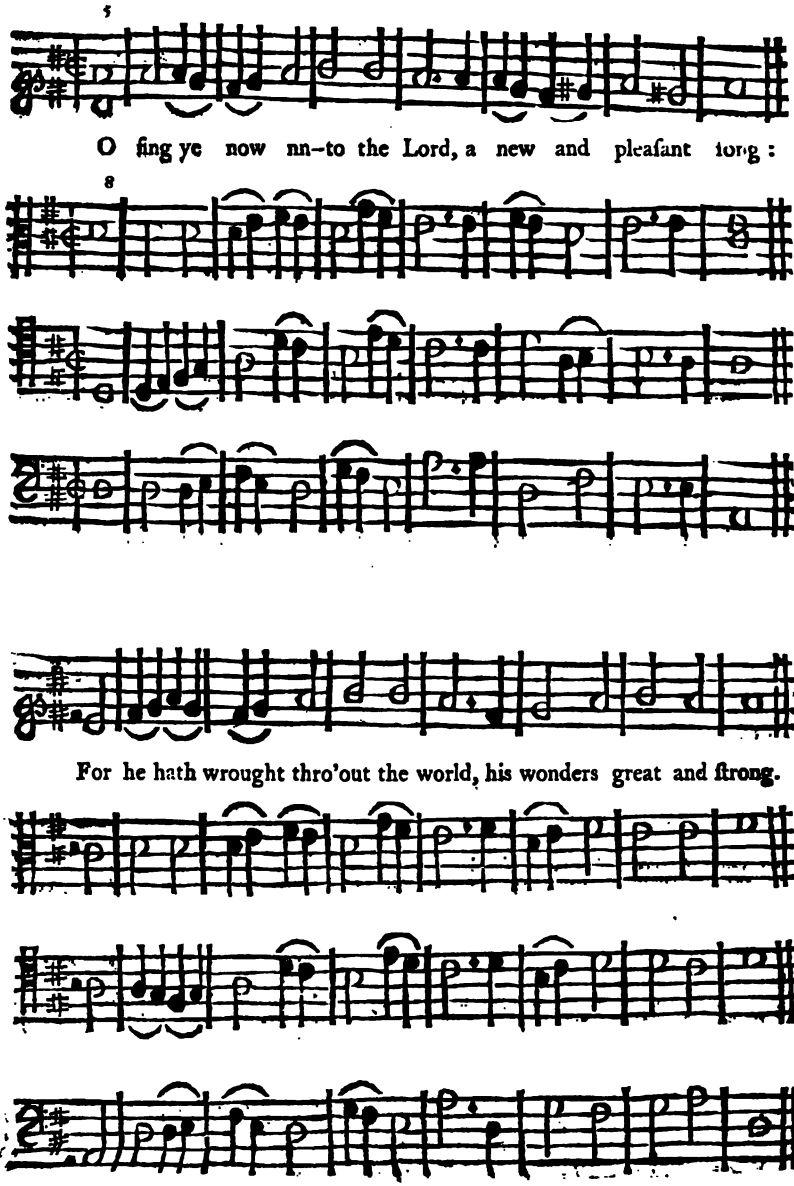


Key Sharp.

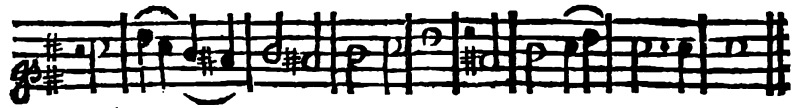


3. Upon ten-ſtringed Inſtrument, on lute and harp ſo ſweet;
With all the mirth you can invent, of Inſtruments moſt meet.
For thou haſt made me to rejoice, in things ſo wrought by thee:
That I have joy in heart and voice, thy handy works to ſee.

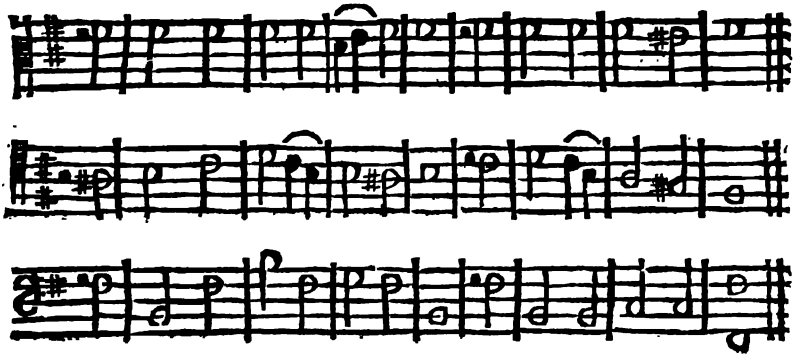
Pſalm XCVIII.

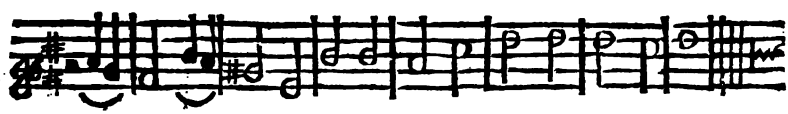


Pſal. 96, 98.

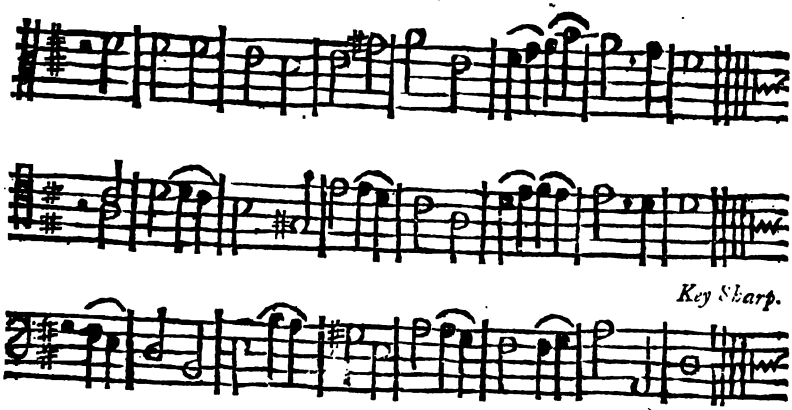


With his right hand full worthi--ly, he doth his foes de--vour:



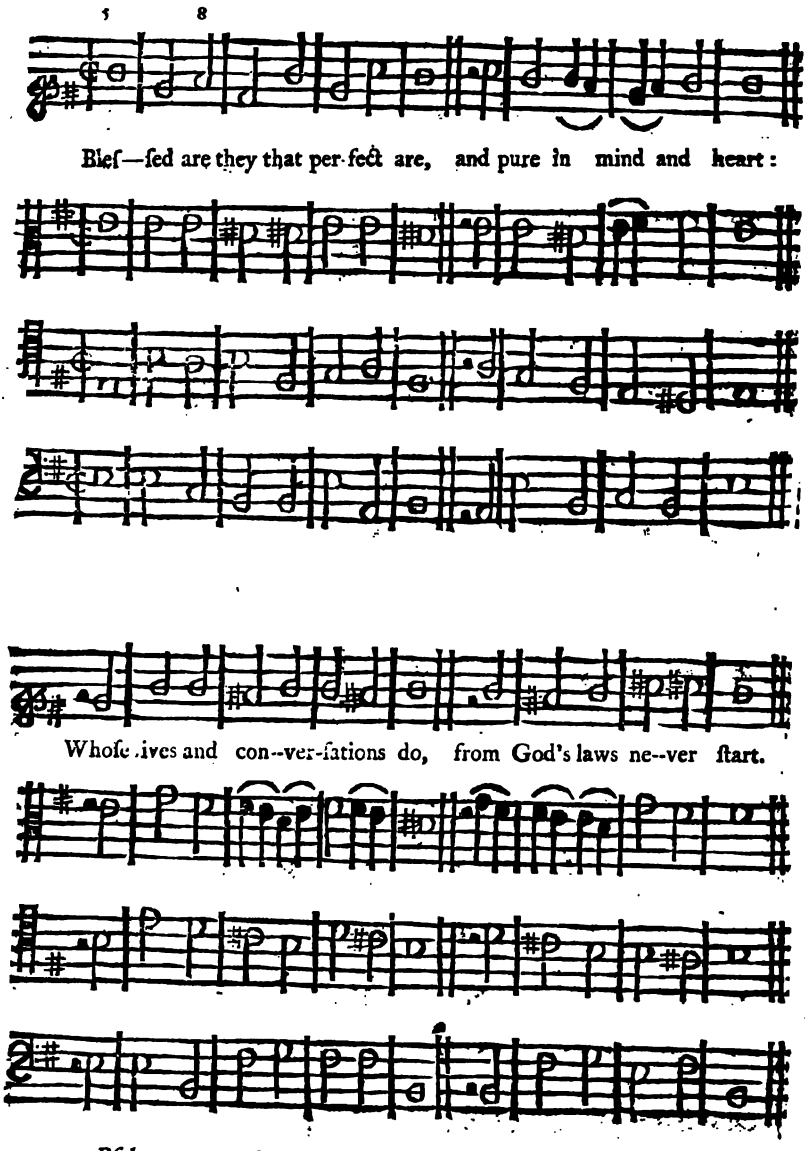


And gets him---ſelf the vic---to---ry, with his own arm and pow'r.

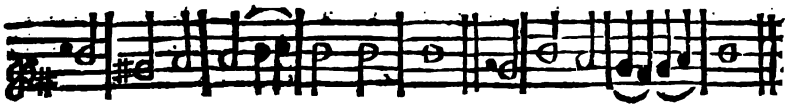


3. The *Lord doth make* the people know, his ſaving health and might:
And alſo doth his Juſtice ſhew, in all the heathens ſight.
4. *His grace and truth to* Iſrael, in mind he doth record.
And all the earth hath ſeen right well, the goodneſs of the Lord.

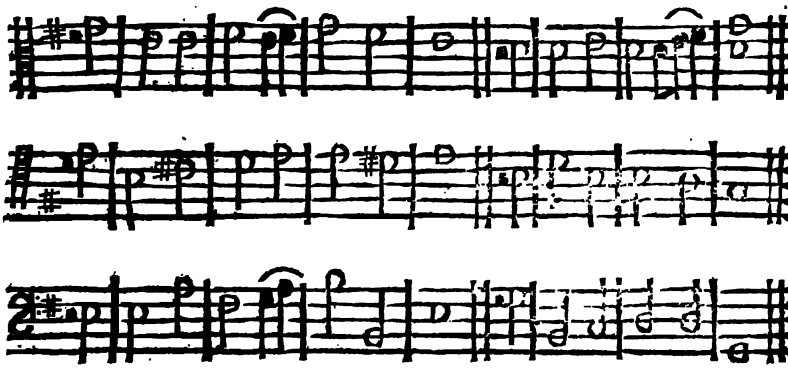
Pſalm CXIX.



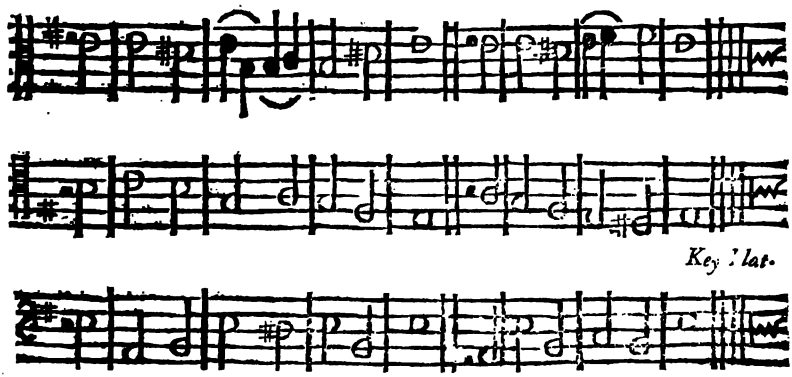
Pſal. 119, 128.



Bleſ--ſed are they that give themſelves, his ſtatutes to ob--- ſerve :



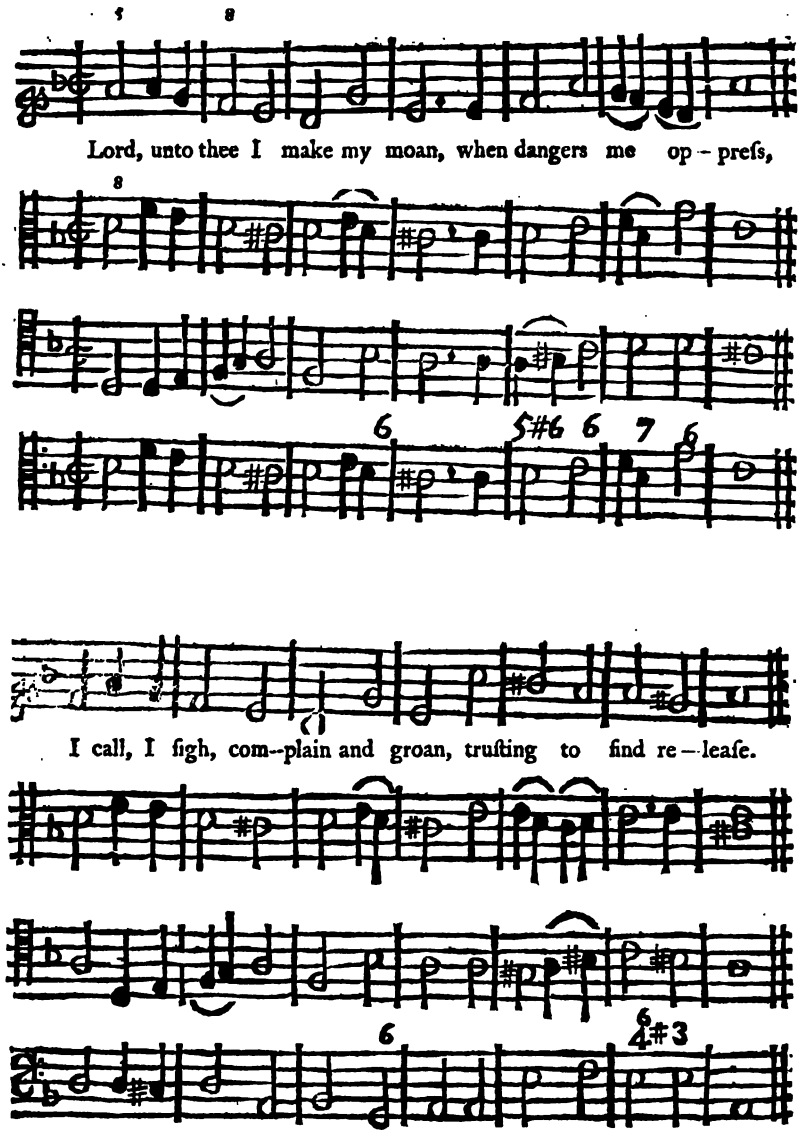
Seek-ing the Lord with all their heart, and ne-ver from him ſwerve.



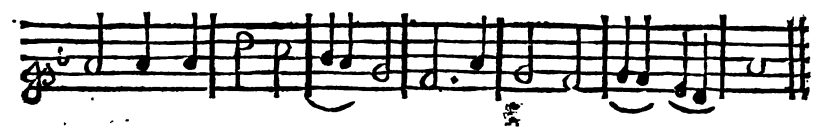
Key Flat.

2. Doubtleſs ſuch men go not aſtray, nor do a wicked thing :
But ſtedfaſtly walk in his way, without any wand'ring.
4. 'Tis thy commandment and thy will, that with attentive heed,
Thy precepts which are moſt divine, we learn and keep indeed.

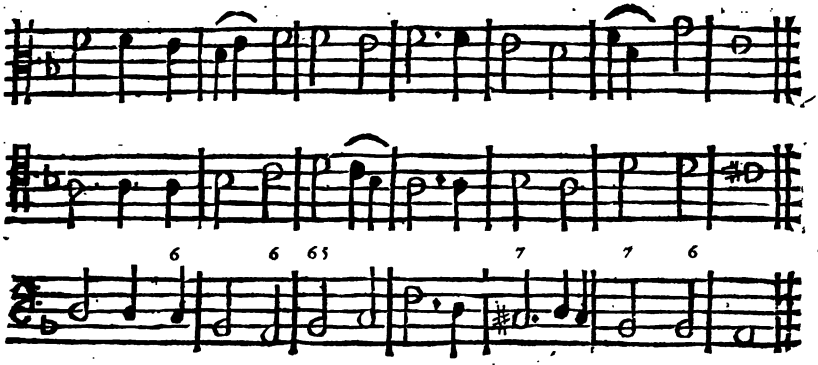
Pſalm CXXX.



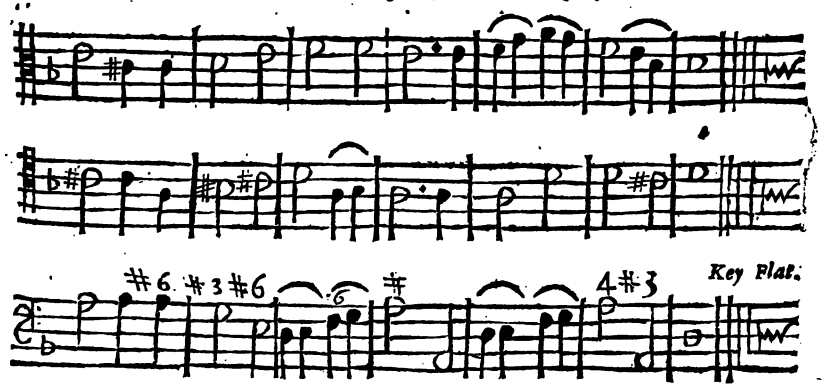
Note: In moſt Books, this Pſalm begins thus, Lord to thee, I make, *&c. each Line being ſhorter by one Syllable: But this Tune will ſuit it nevertheleſs, if the 2d and 3d Note (which are* Crotchets) *in every Line be tyed together.*



Hearken, O Lord, to my re--queſt, un-- to my ſuir in cline;

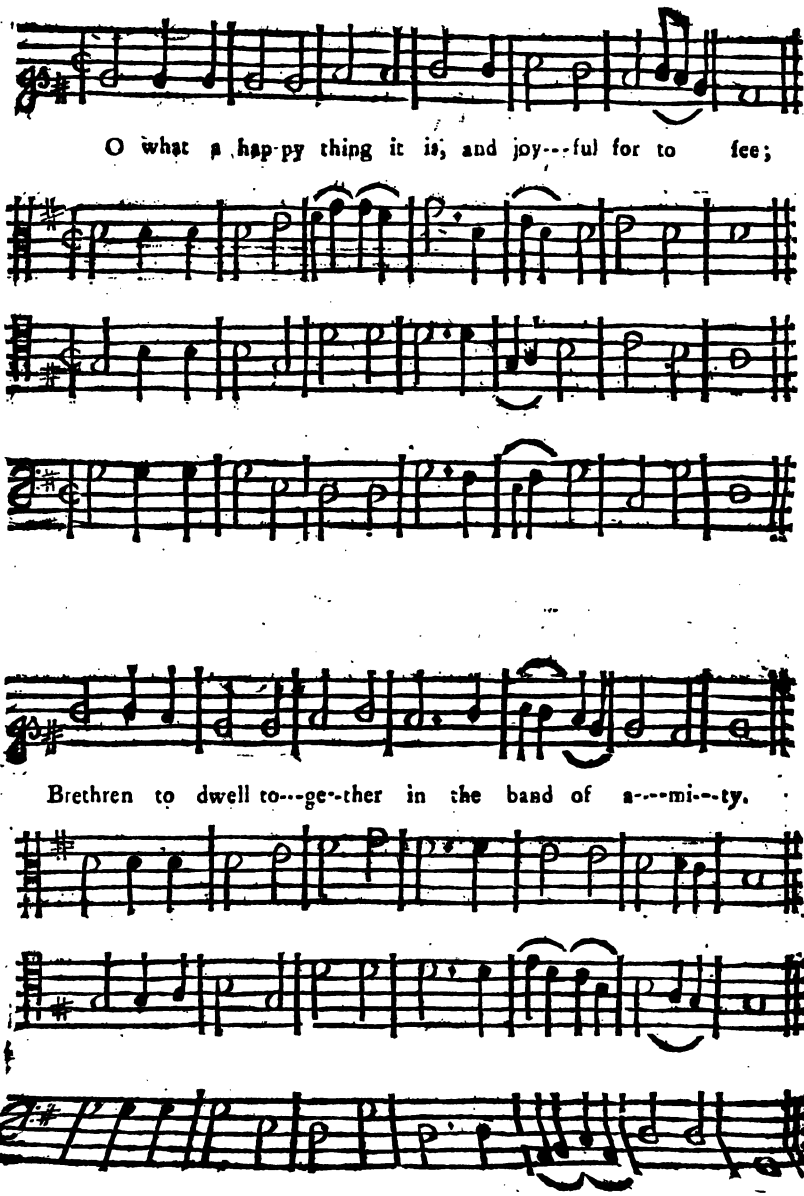


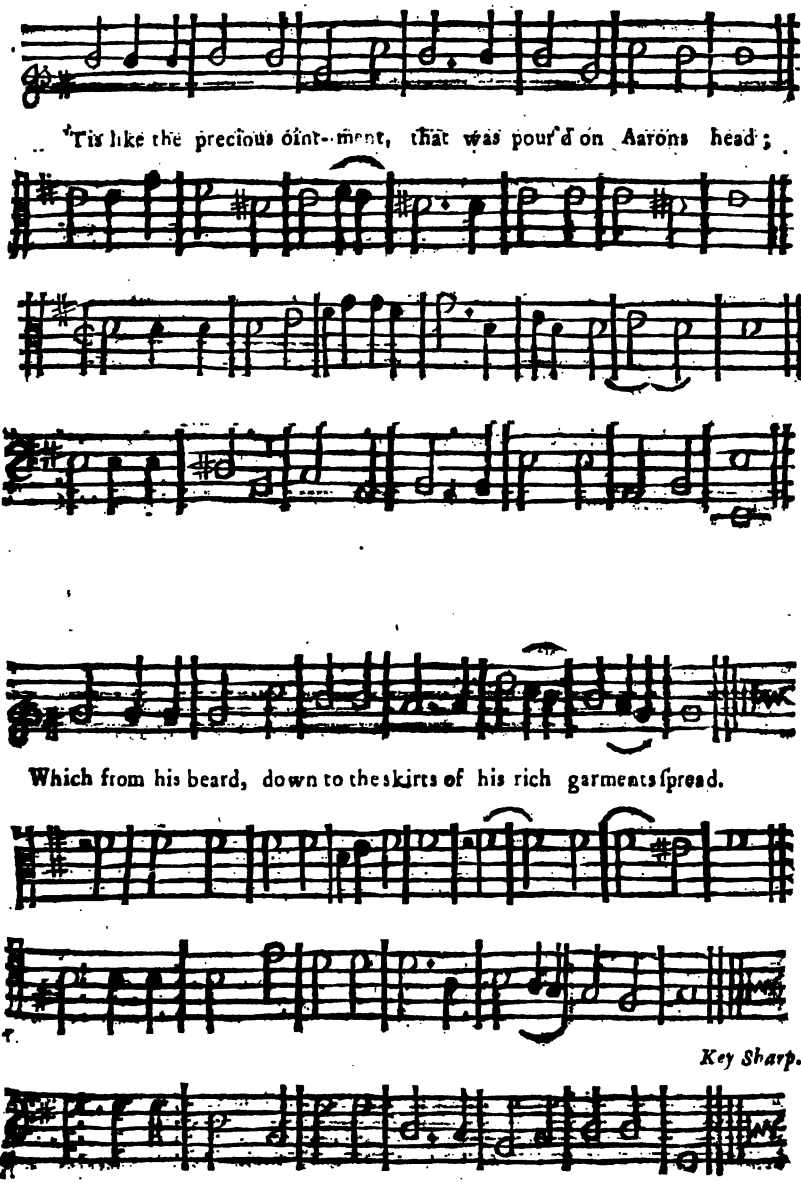
And let thine ears, O Lord, be preſt, to hear this pray'r of mine.



3. O Lord our God, if thou ſurvey our ſins, and them peruſe ;
Who ſhall eſcape, or who dare ſay, I can my ſelf excuſe ?
4. *But thou art merciful*, and free, and boundleſs in thy grace ;
That we might always careful be, to fear before thy face.

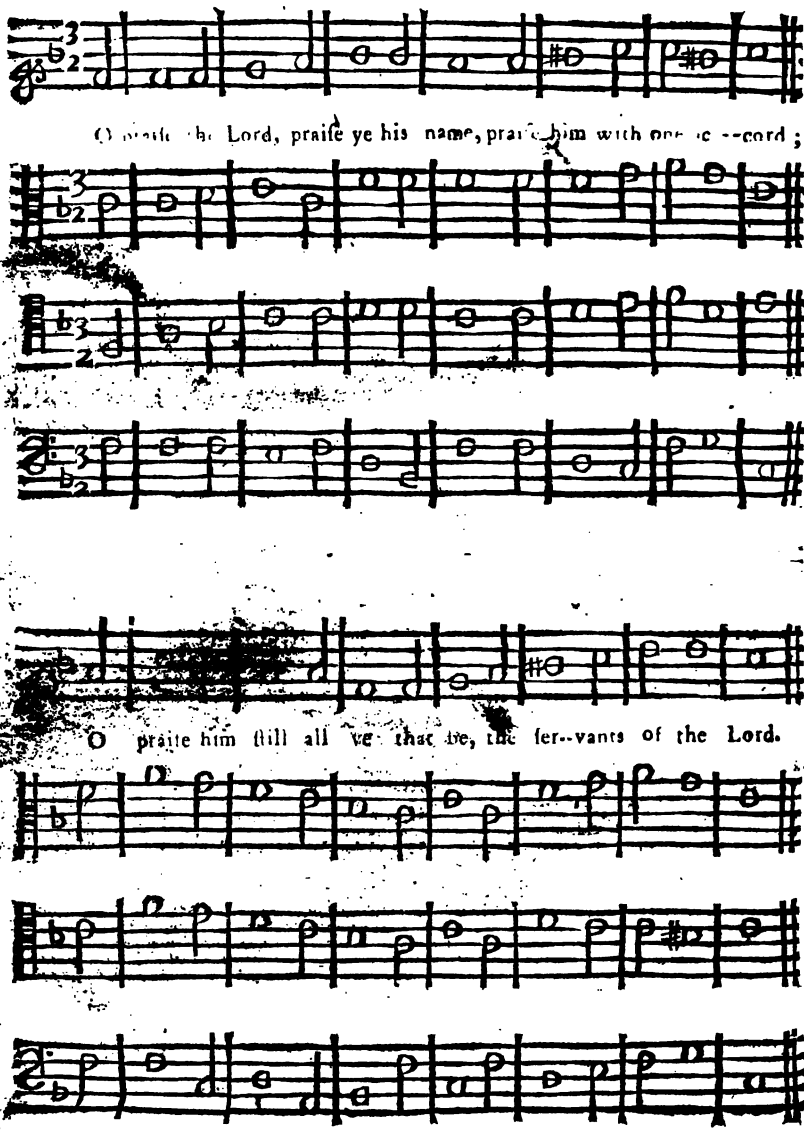
Pſalm CXXXIII.



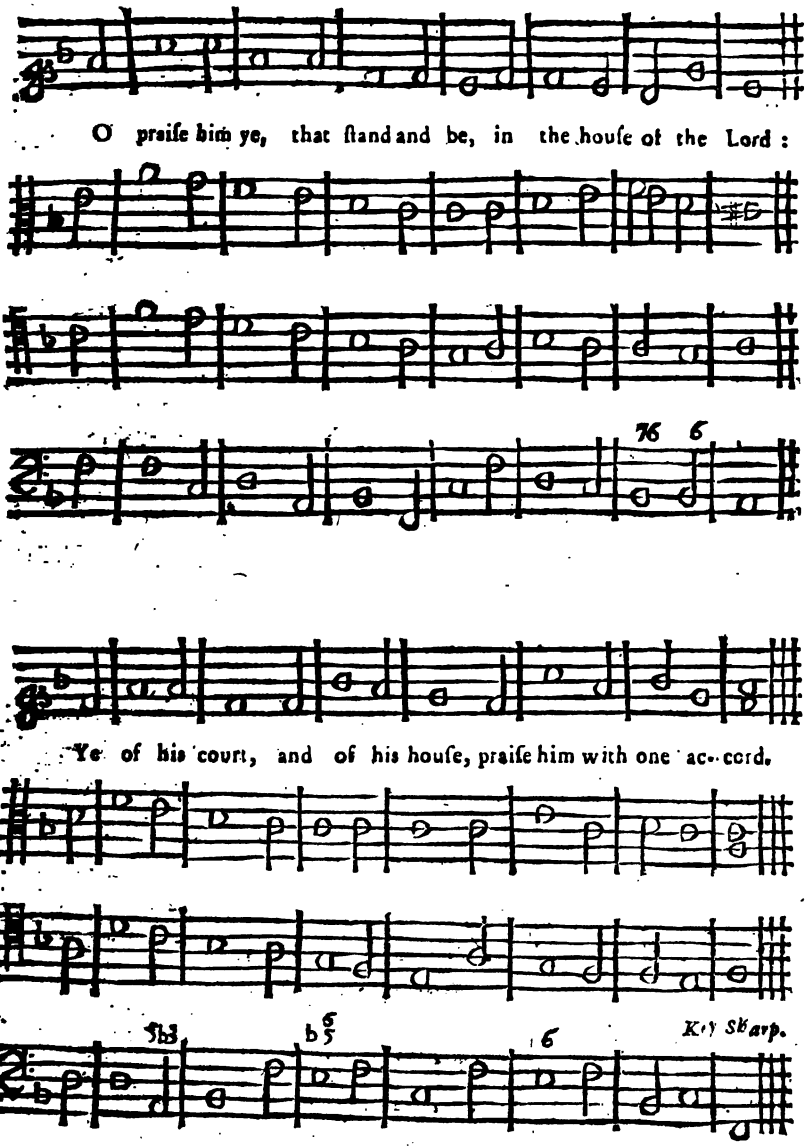


3. And as the lower ground doth drink, the dew of Hermon hill;
And Sion with his ſilver drops; the fields with fruit doth fill.
4. Ev'n ſo the Lord doth pour on them, his bleſſings manifold;
Whoſe hearts and minds, without all guile, this knot faſt keep and hold.

Pſalm CXXXV.

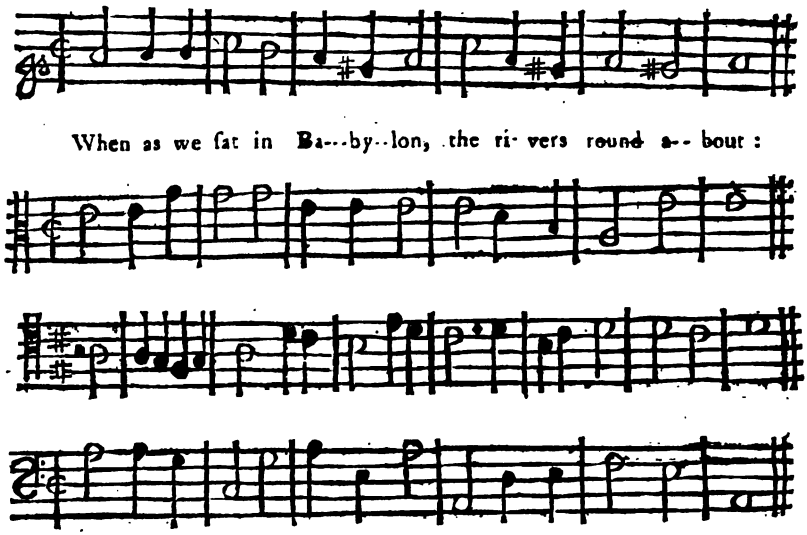


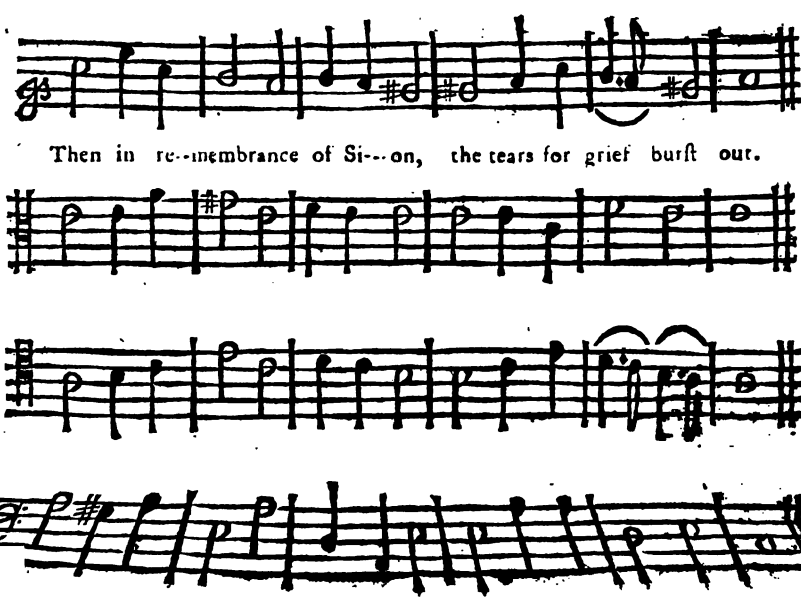
This Tune may Suit Pſal. 33, 47, 48, 76, 81, &c.

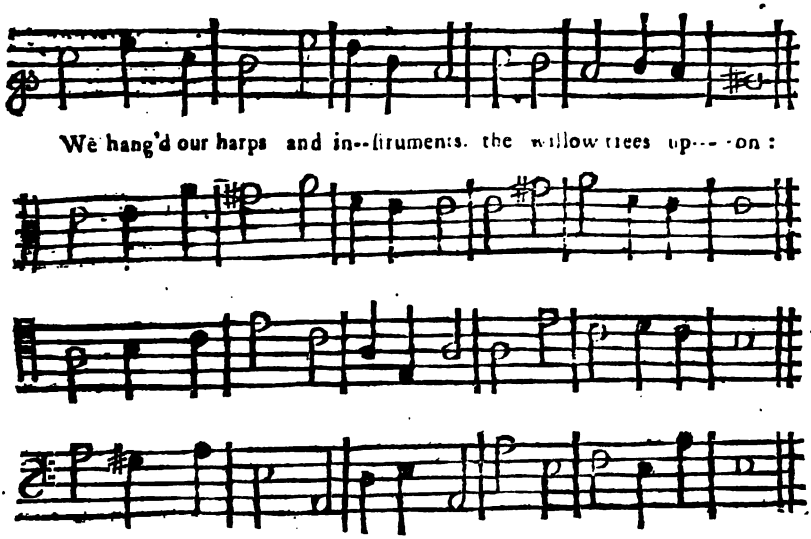


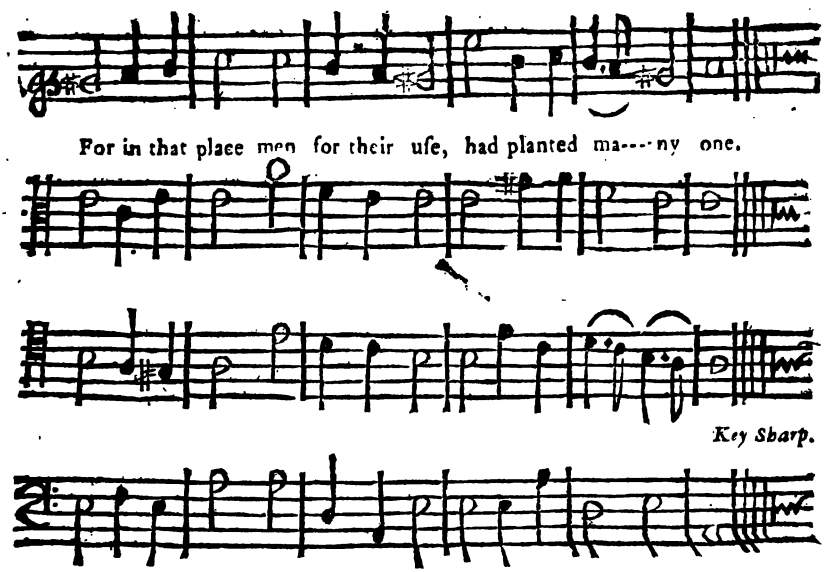
3. Praiſe ye the Lord, for he is good, ſing praiſes to his Name;
It is a good and pleaſant thing, always to do the ſame
4. *For why? the Lord* hath Jacob choſe his very own ye ſee;
So hath he choſen Iſrael, his treaſure for to be.

Pſalm CXXXVII.





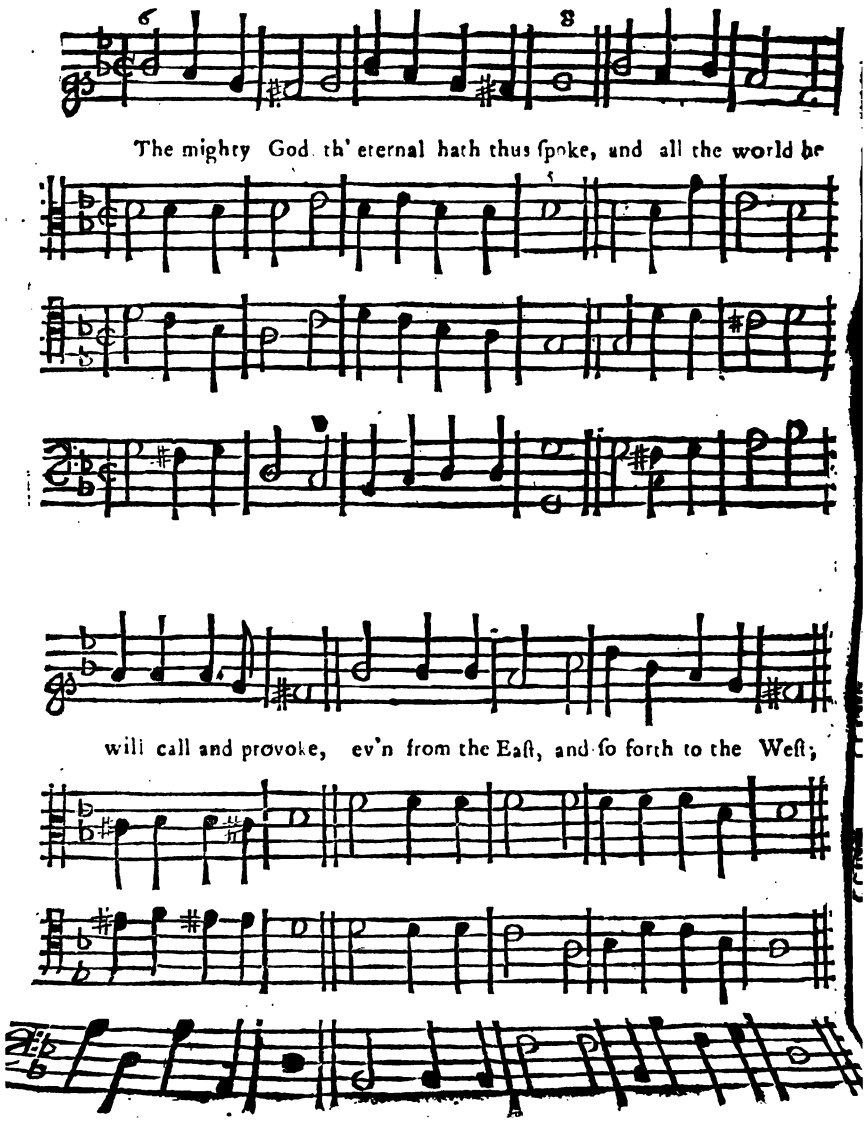




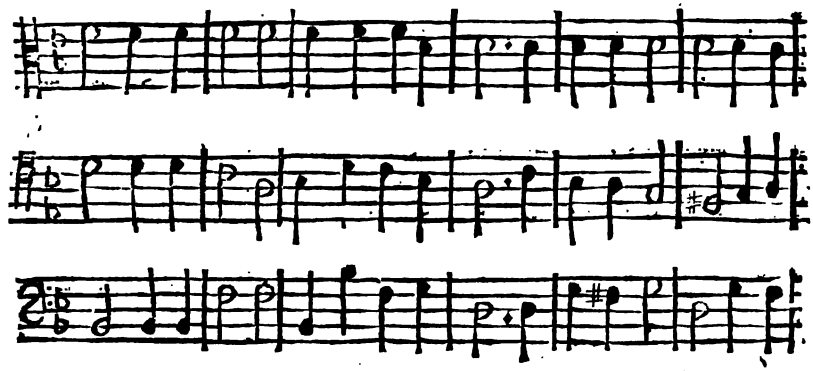
3 *Then they to whom* we pris'ners were, ſaid to us tauntingly :
Now let us hear your Hebrew ſongs, and pleaſant melody.

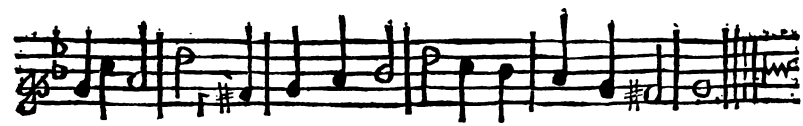
PSALM-TUNES *for the Particular Meaſures, in the* Old *and* New Verſion, *and the* Supplement.

Pſalm L.

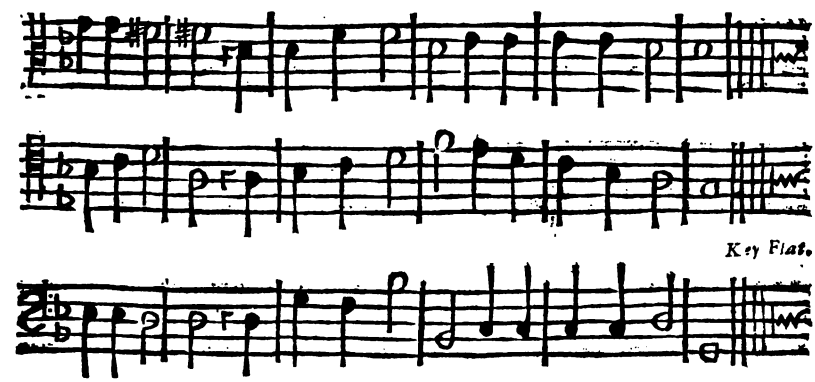


From tow'rd Si--on wch place he lik-eth beſt, God will appear in beau-ty



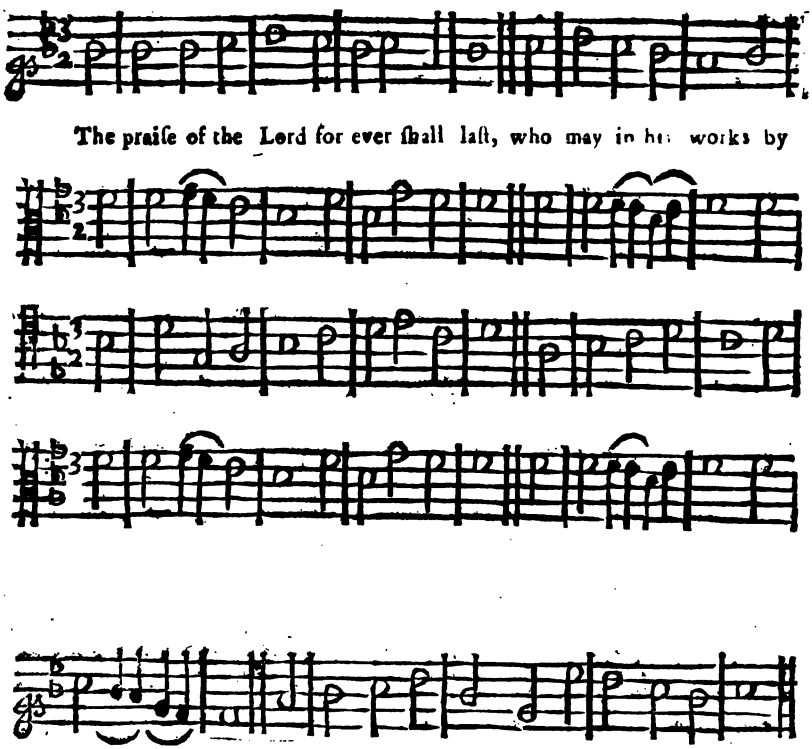


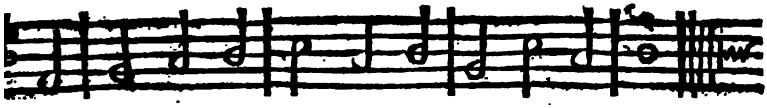
Moſt excel lent: Our God will come before that long time be ſpent:



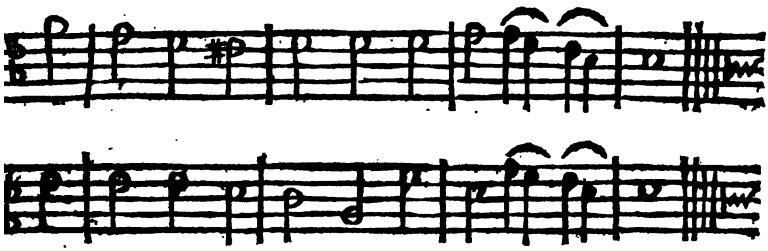
2 Devouring fire ſhall go before his face,
A tempeſt great ſhall round about him trace:
Then ſhall he call the Earth and Heavens bright,
To judge his folk with equity and right;
Saying, go to, and now my Saints aſſemble,
My pact they keep, their Gifts do not diſſemble.

Pſalm CIV. The three laſt Verſes.

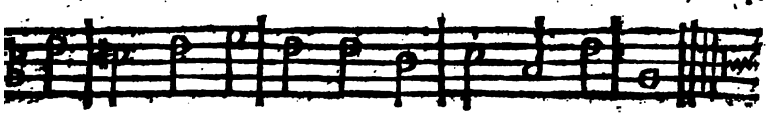




And like-wiſe the moun-tains to ſmoak at his Voice.



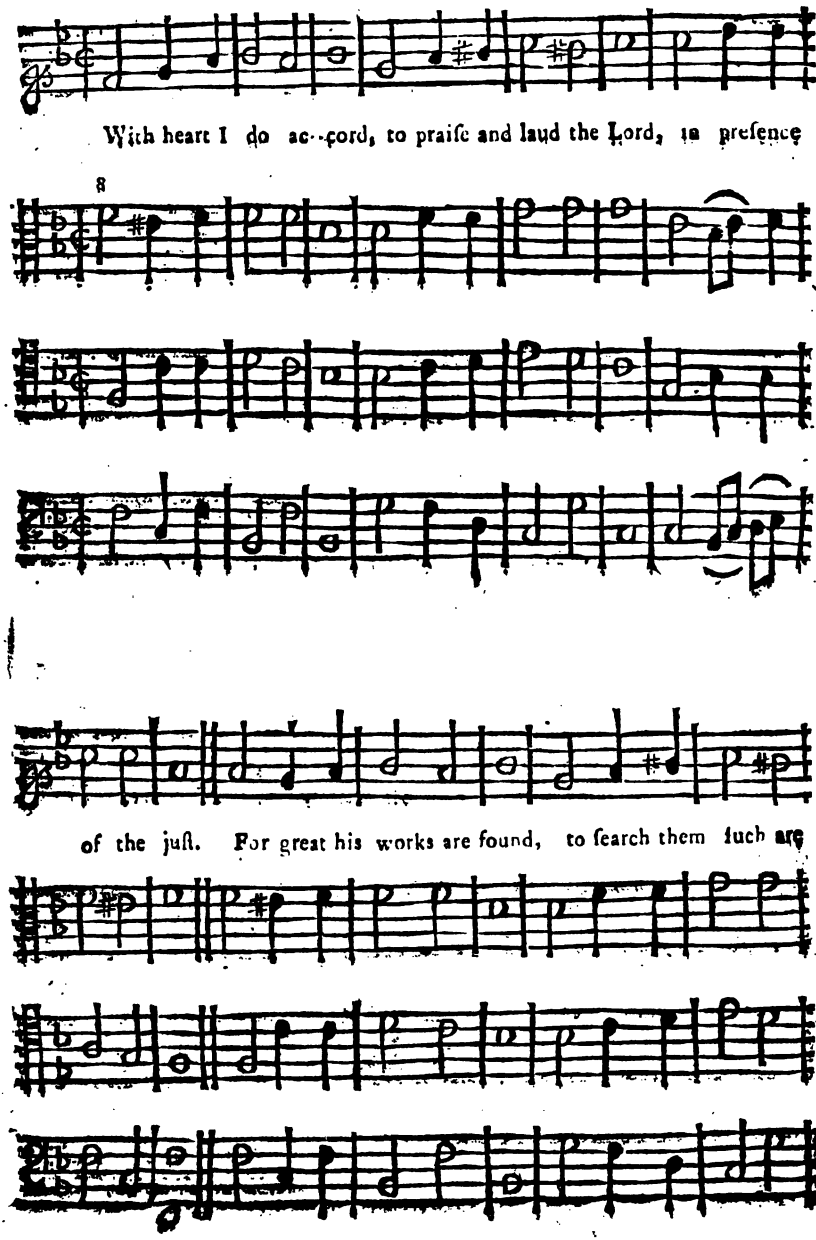
Key Sharp.

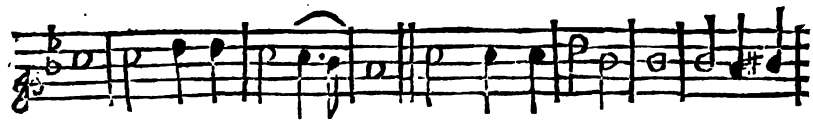


83. To this Lord and God will I ſing always;
So long as I live my God praiſe will I:
Then am I moſt certain my words ſhall him pleaſe,
I will rejoice in him, to him will I cry.

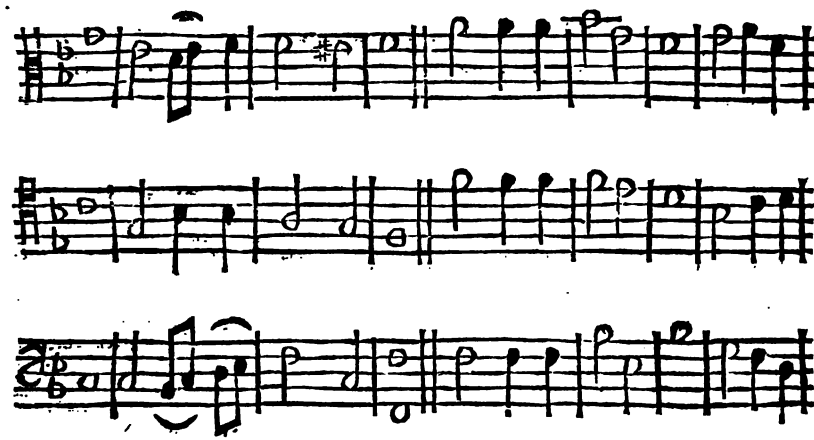
84. The ſinners, O Lord, conſume in thine ire,
Alſo the perverſe them root out with ſhame;
But as for my Soul now, let it ſtill deſire:
And ſay with the faithful, praiſe ye the Lord's name.

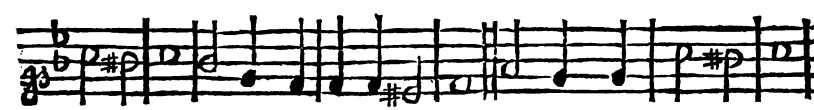
Pſalm. CXI.


With heart I do ac-cord, to praiſe and laud the Lord, in preſence
8
of the juſt. For great his works are found, to ſearch them ſuch are

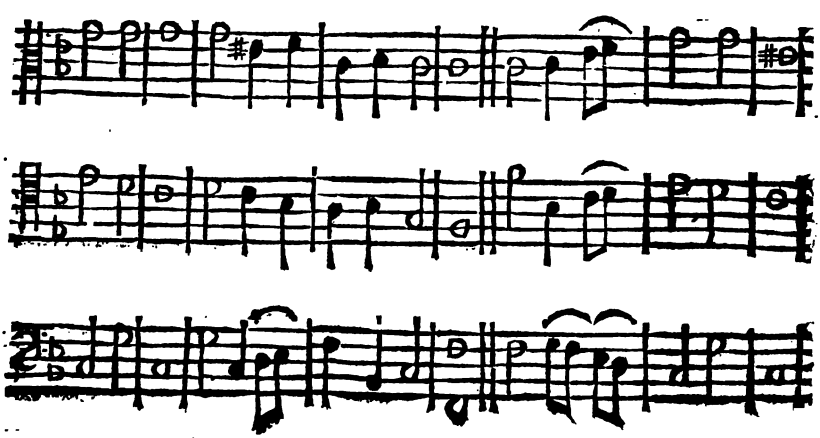


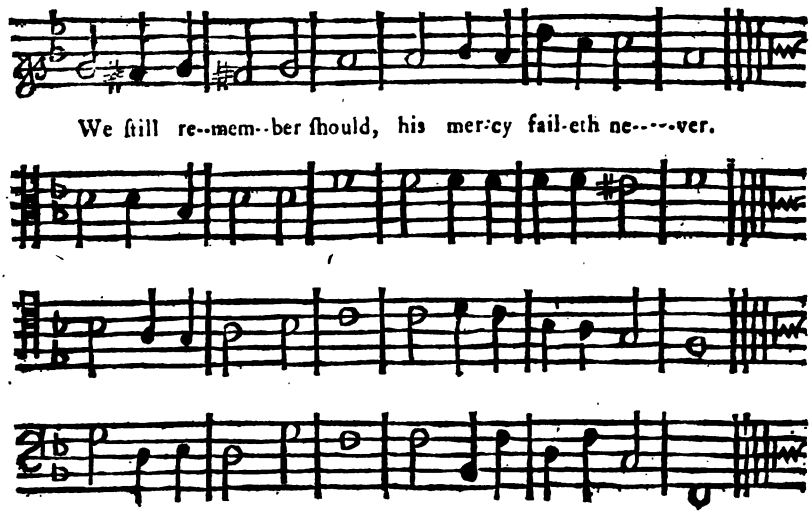
Bound, as do him love and trust. His wo ks are glo ri--ous, al- so his





Righteousness it doth endure for e --ver. His won-drous works he would

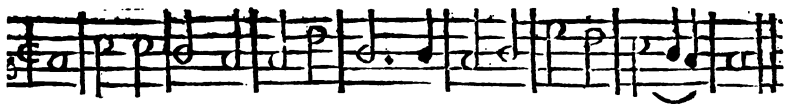




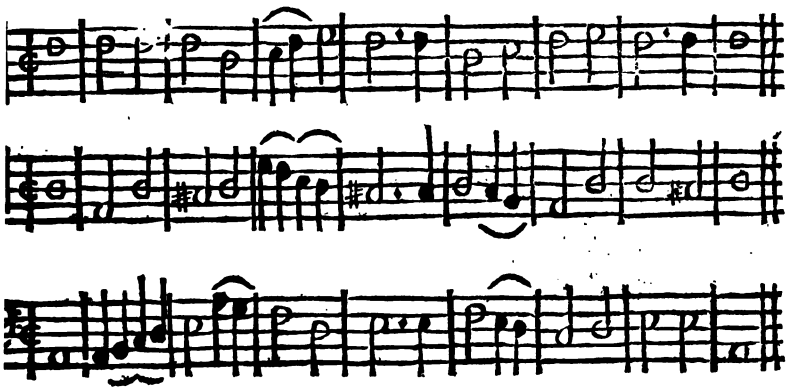
5. Such as to him bear love, a portion far above,
He hath up for them laid :
For this they ſhall well find, he will them have in mind,
And keep them as he ſaid.

6. For he did not diſdain, his works to ſhew them plain,
By lightnings and by thunders :
When he the Heathen Land did give into their Hand,
Where they beheld his wonders,

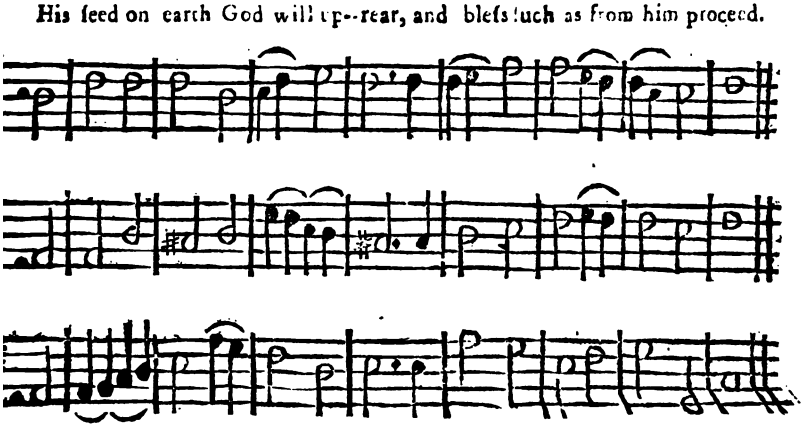
Pſalm CXII.



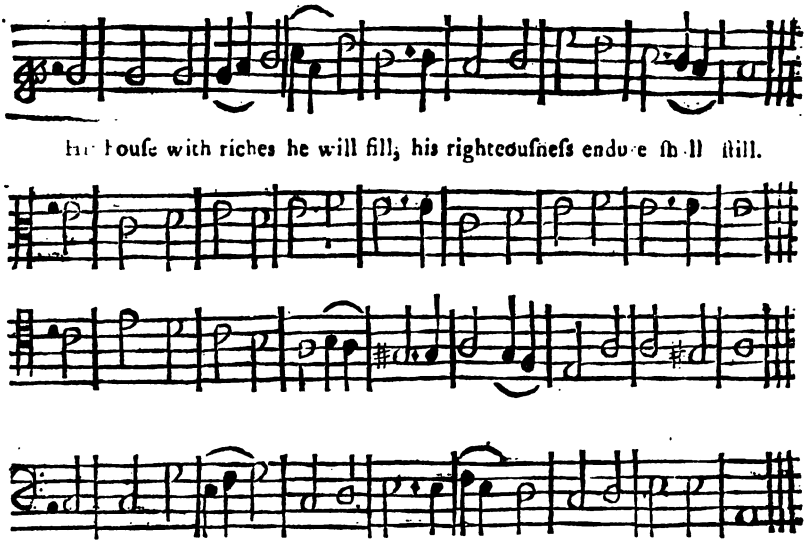
The man is bleſt that God doth fear, and that his law doth love in--deed:



His ſeed on earth God will up--rear, and bleſs ſuch as from him proceed.

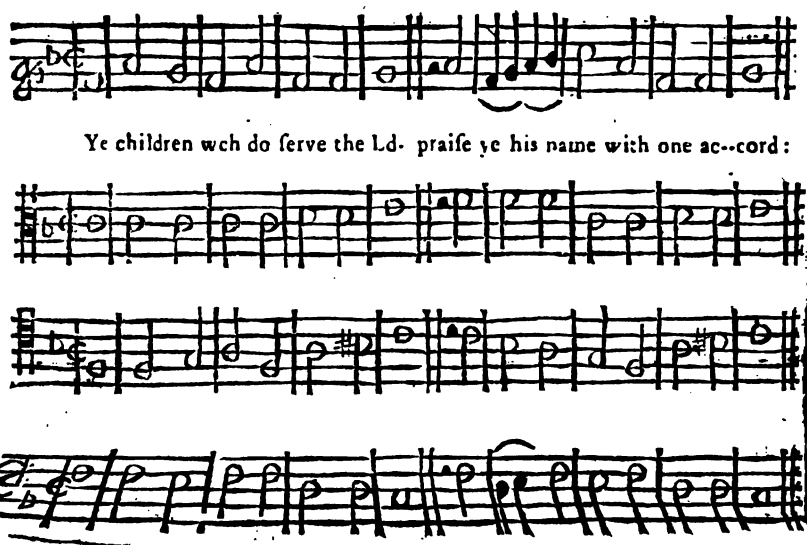


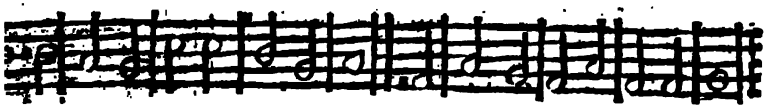
Pſal. 112, 127.



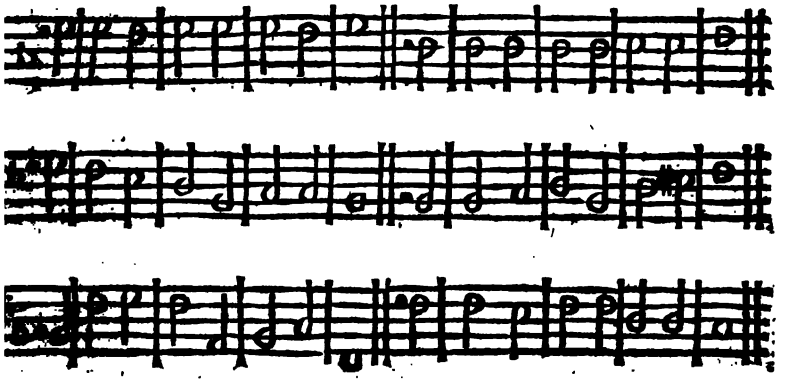
2. Unto the Godly doth ariſe, in trouble, joy, in darkneſs, light,
Compaſſion great is in his Eyes, and mercy always in his ſight:
Yea, pity moveth him to lend, he doth with judgment things expend.

Pſalm CXIII.

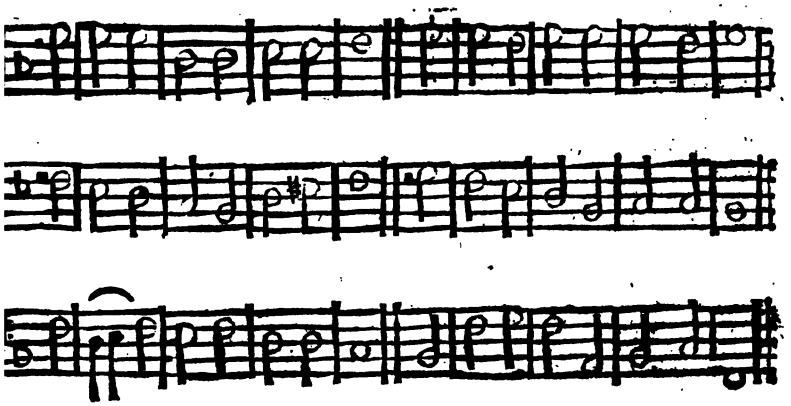


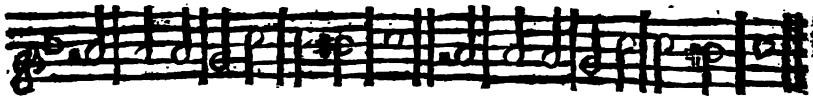


Yea, bleſſed be always his name, who from the ri--ſing of the Sun,

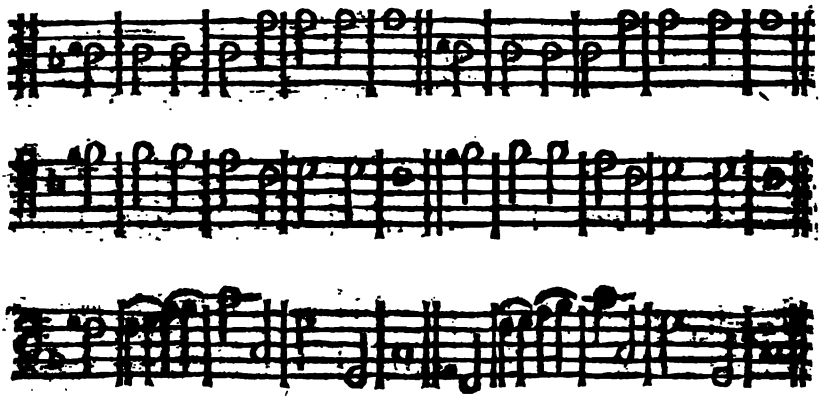


'till it return where it be--gun, is to be praiſed with great fame:

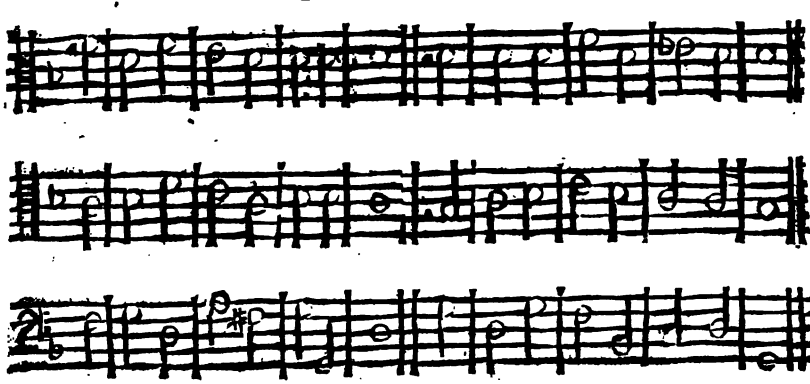


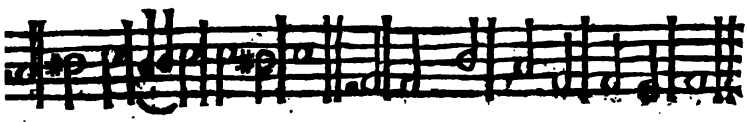


The Lord all people doth surmount, as for his glo-ry we may count,

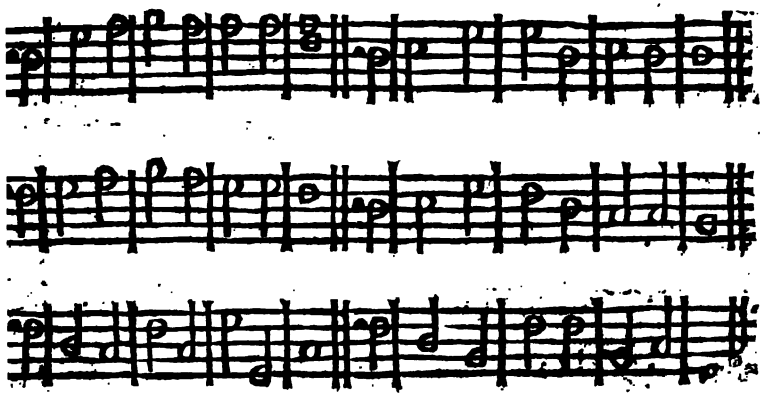


A-bove the heavens high to be With God the Ld who may compare,





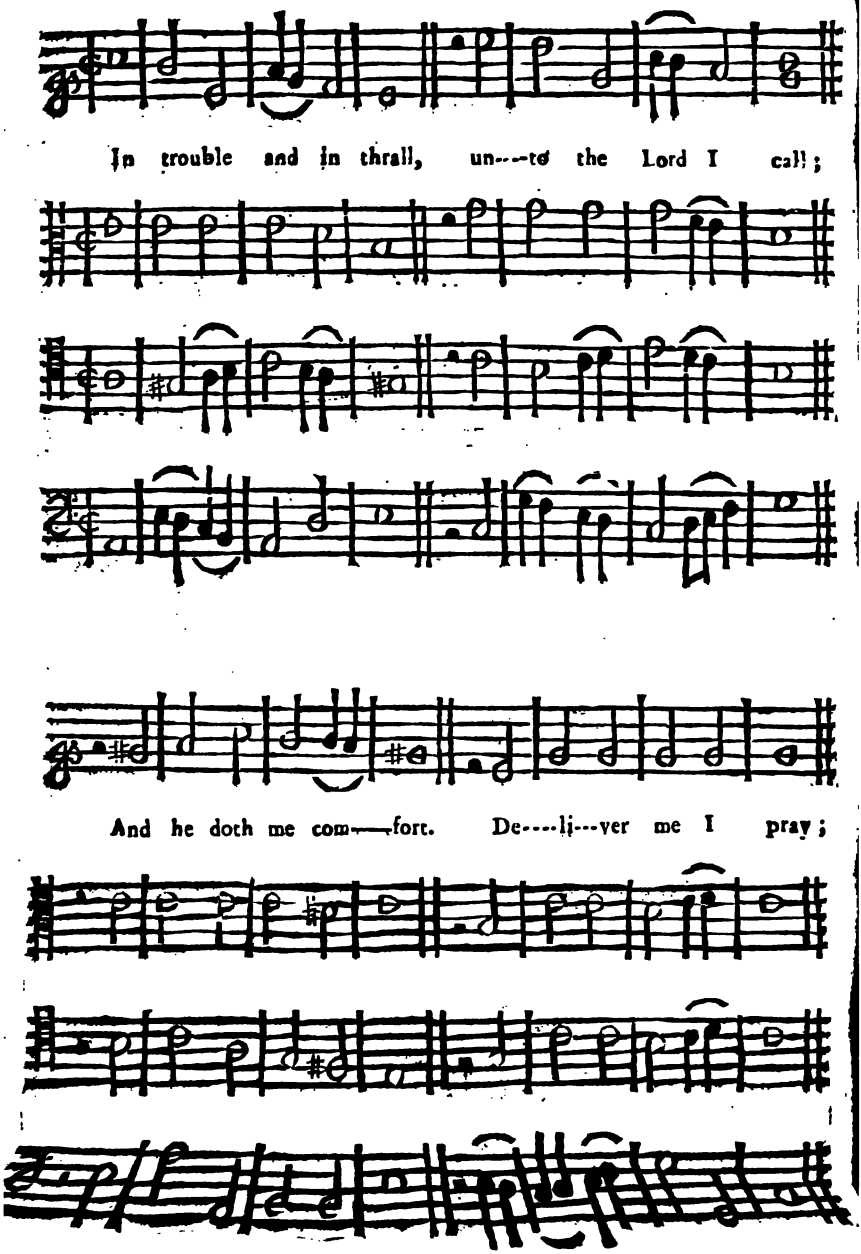
loſe dwellings in the heavens are : Of ſuch great pow'r and force is he.

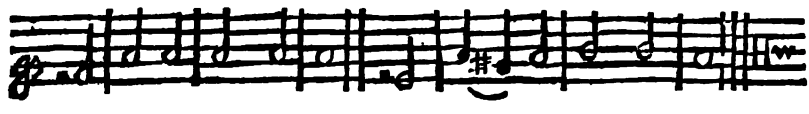


6. He doth abaſe himſelf, we know,
Things to behold on earth below ;
And alſo in the heav'ns above:
7. The needy out of duſt to draw,
Alſo the poor which help none ſaw,
His only mercy did him move.

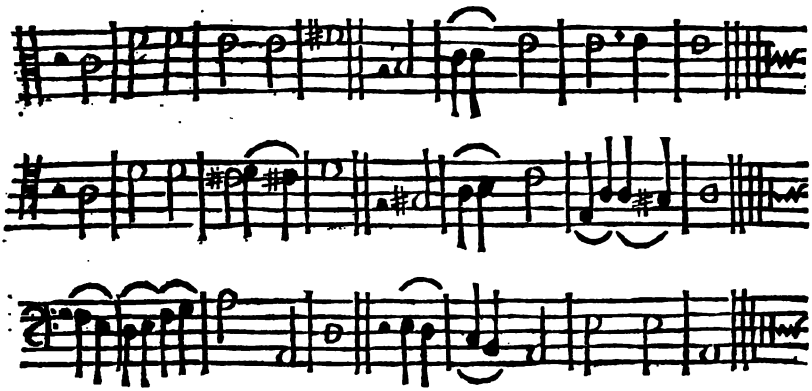
8. And ſo him ſet in high degree,
With princes of great dignity ;
That rule his people with great fame.
9. The barren he doth make to bear,
And with great joy her fruit to rear ;
Therefore praiſe ye his holy name.

Pſalm CXX.


In trouble and in thrall, un---to the Lord I call;
And he doth me com---fort. De----li---ver me I pray;



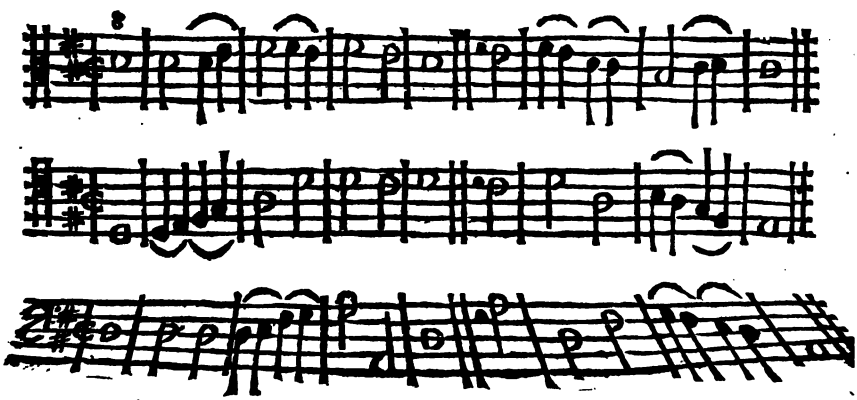
From ly--ing lips al--way; and tongues of falſe re--port.

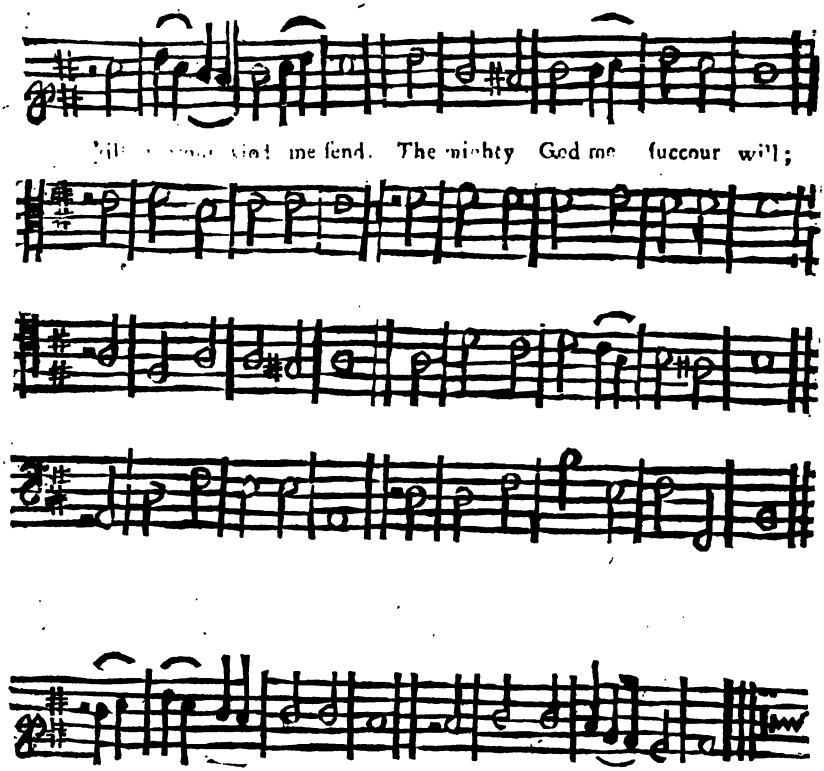


What vantage or what thing, get'ſt thou thus for to ſing,
thou falſe and flatt'ring lyar?
Thy tongue doth hurt, it's ſeen, no leſs than arrows keen;
or hot conſuming fire.

Pſalm CXXI.

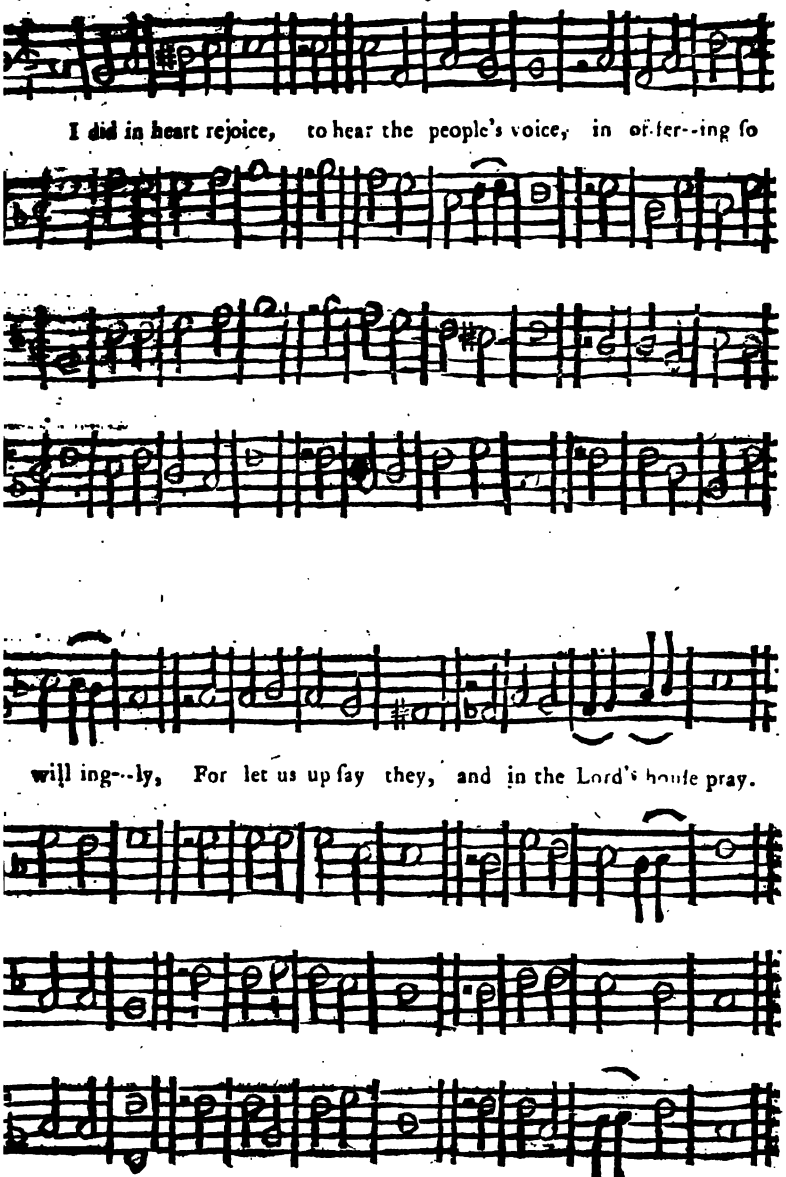
I lift mine eyes to Si--on hill, from whence I do at---tend:

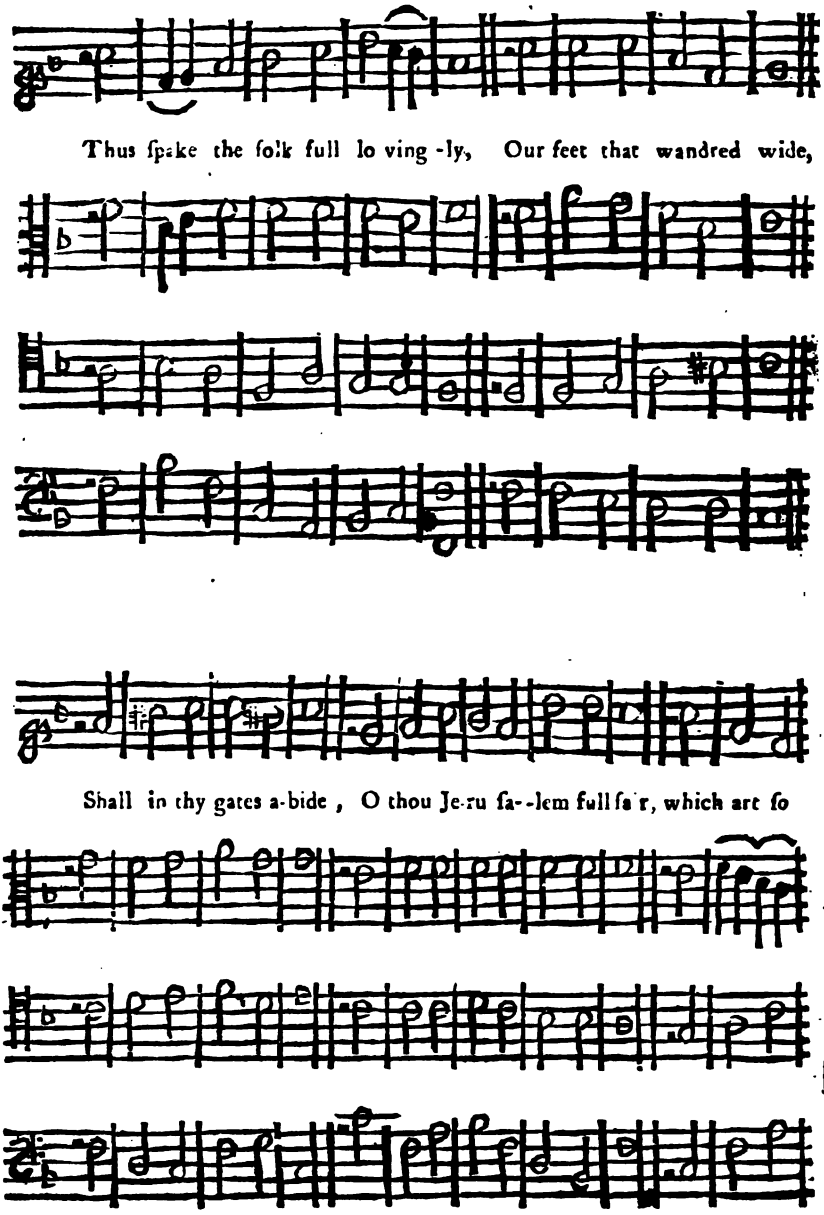


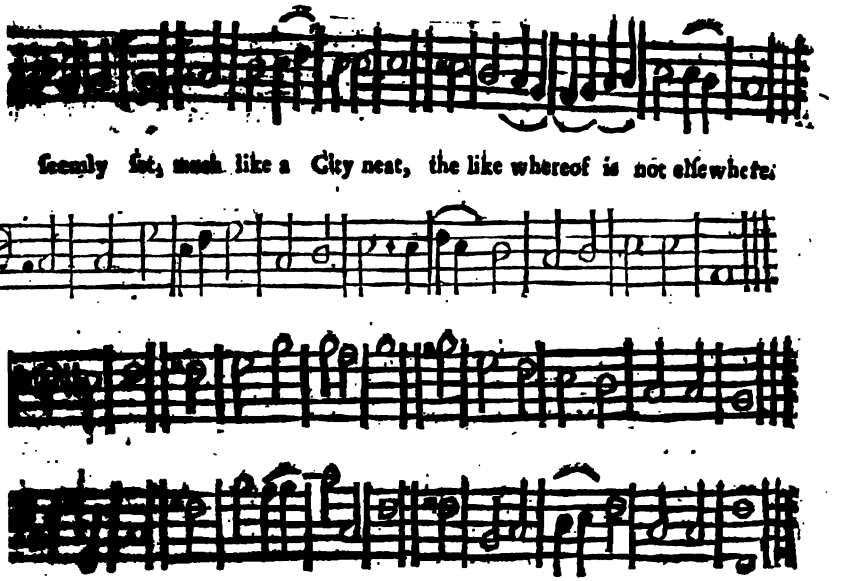


2. Thy foot from ſlip he will preſerve, and will thee ſafely keep ;
For he doth never ſleep.
Lo, he that Iſrael doth conſerve, ſleep never can ſurpriſe :
Nor ſlumber cloſe his Eyes.

Pſalm CXXII.


I did in heart rejoice, to hear the people's voice, in of-fer--ing ſo
will ing--ly, For let us up ſay they, and in the Lord's houſe pray.


Thus ſpake the folk full lo ving-ly, Our feet that wandred wide,
Shall in thy gates a-bide, O thou Je-ru ſa--lem full fa'r, which art ſo

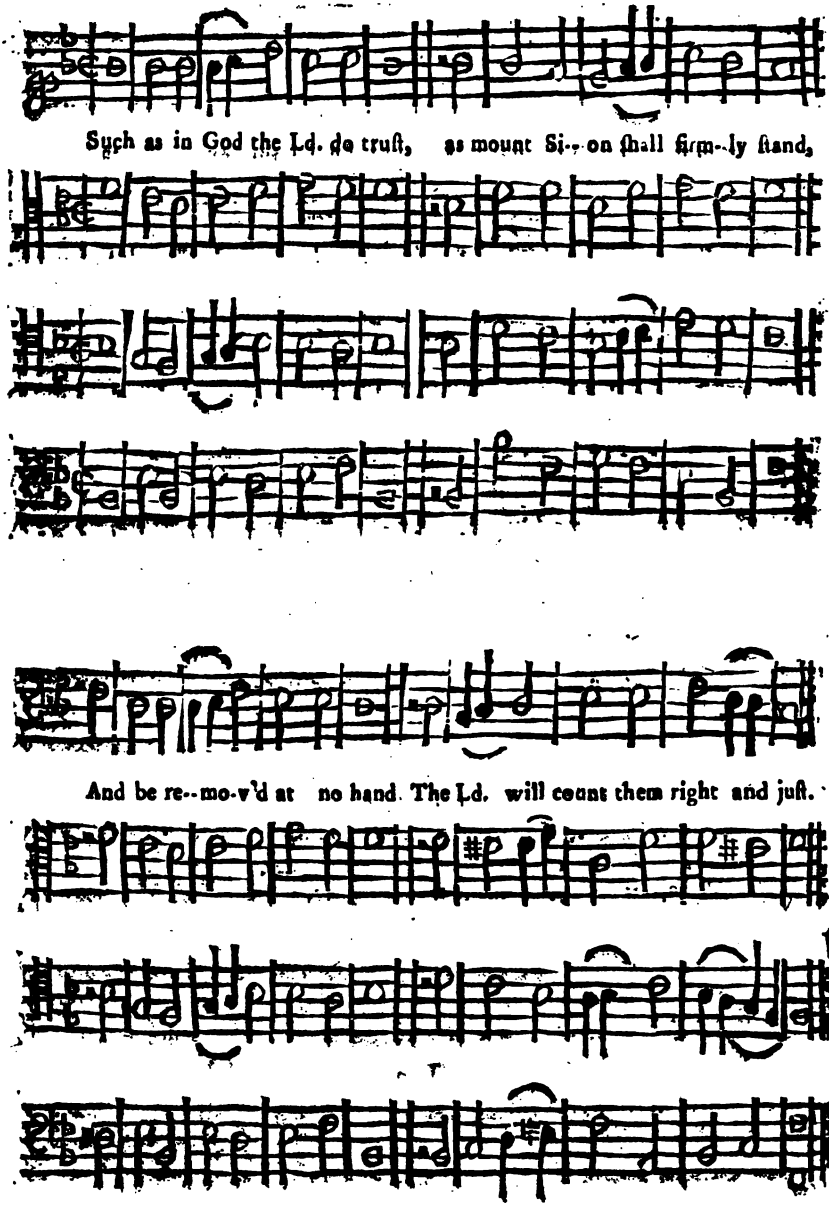


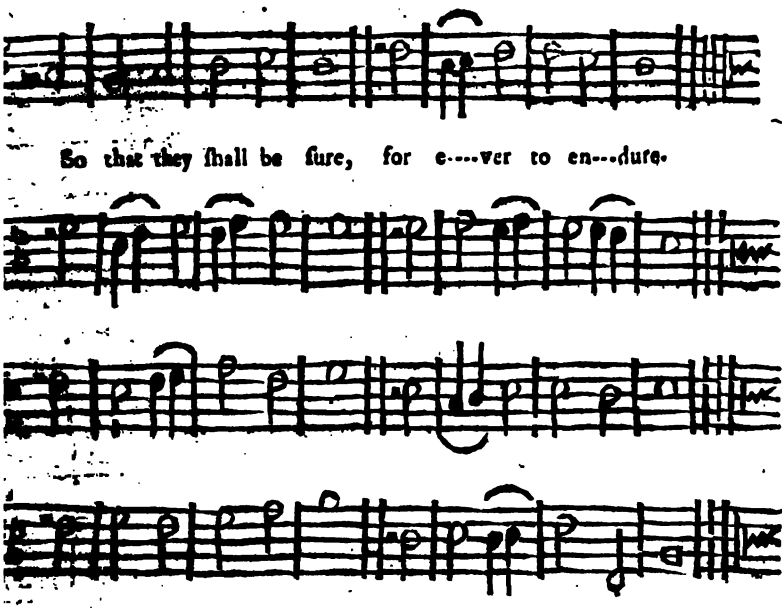
ſeemly ſet, much like a City neat, the like whereof is not elſewhere.

5. To pray let us not ceaſe for Jeruſalem's peace,
Thy Friends God proſper mightily,
Peace be thy walls about, and proſper thee throughout,
Thy palaces continually.

6. I wiſh thy proſp'rous ſtate, for my poor brethren's ſake,
That comfort have by means of thee,
God's houſe doth me allure, thy wealth for to procure:
And good, as much as lies in me.

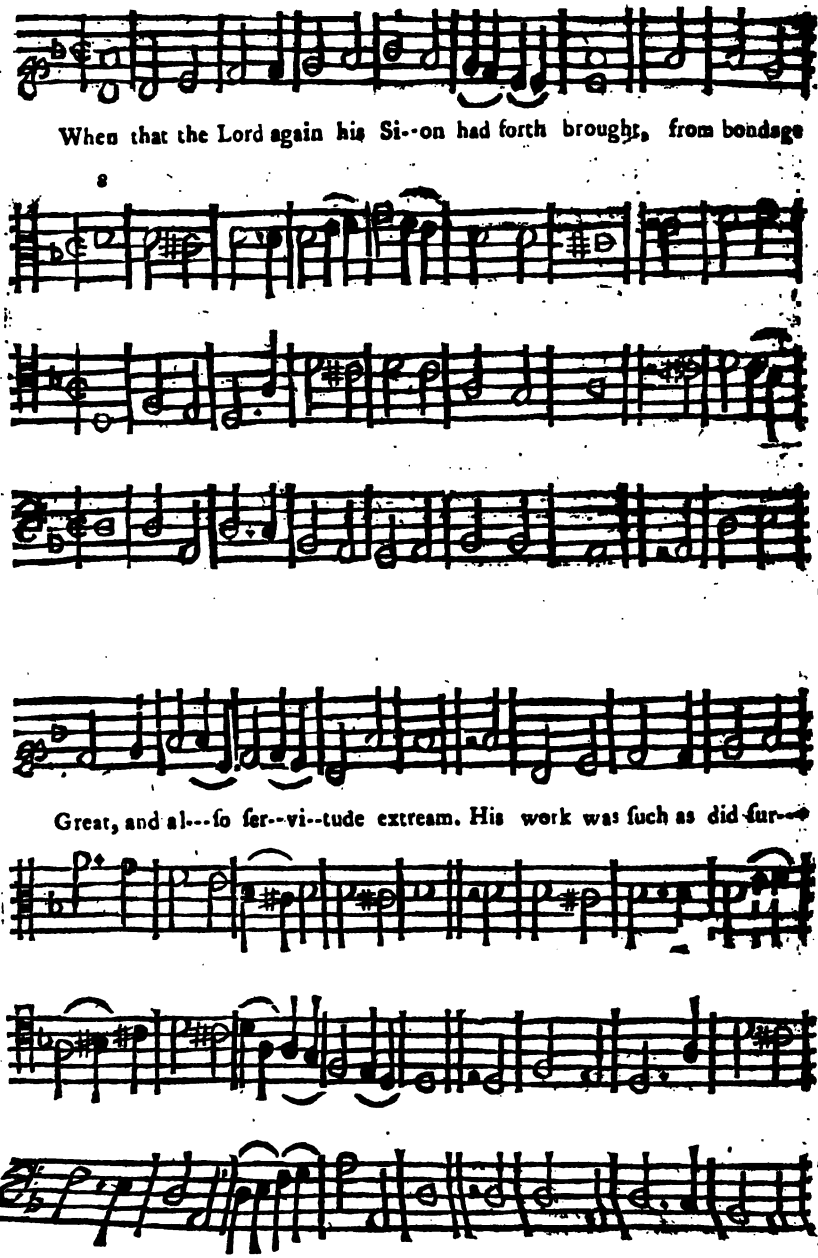
Pſalm CXXV.

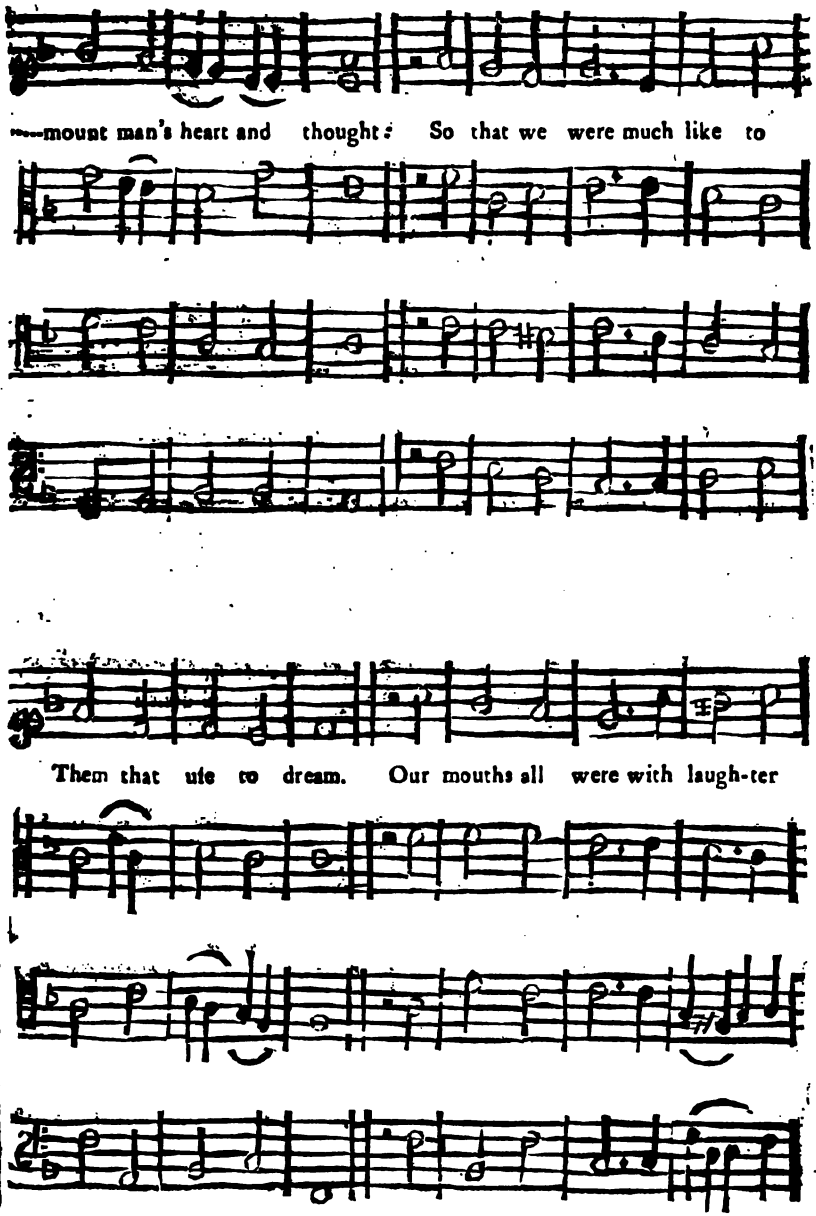

Such as in God the Ld. do truſt, as mount Si-on ſhall firm-ly ſtand,
And be re-mo-v'd at no hand. The Ld. will count them right and juſt.

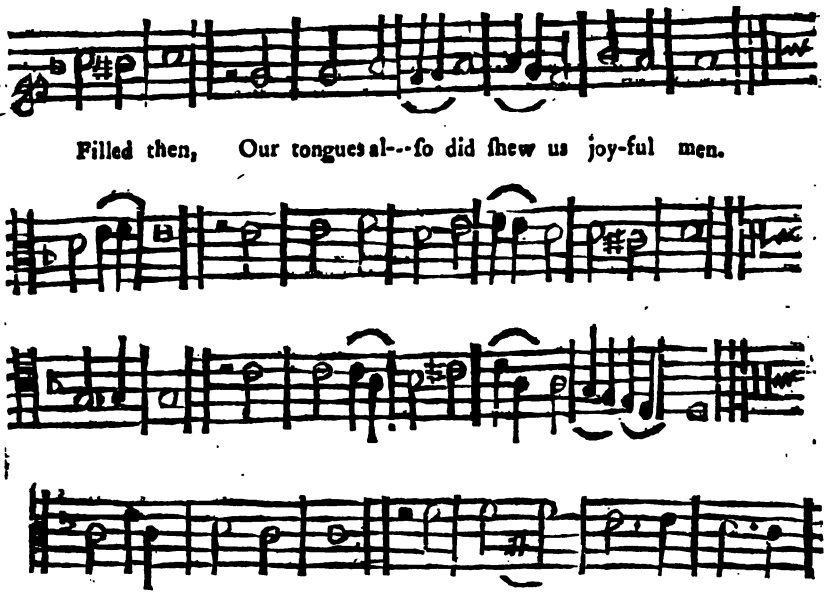


As many mountains huge and great,
Jeruſalem about do cloſe;
So will the Lord do unto thoſe
Who on his godly will do wait:
Such are to him ſo dear
They never need to fear.

Pſalm CXXVI.

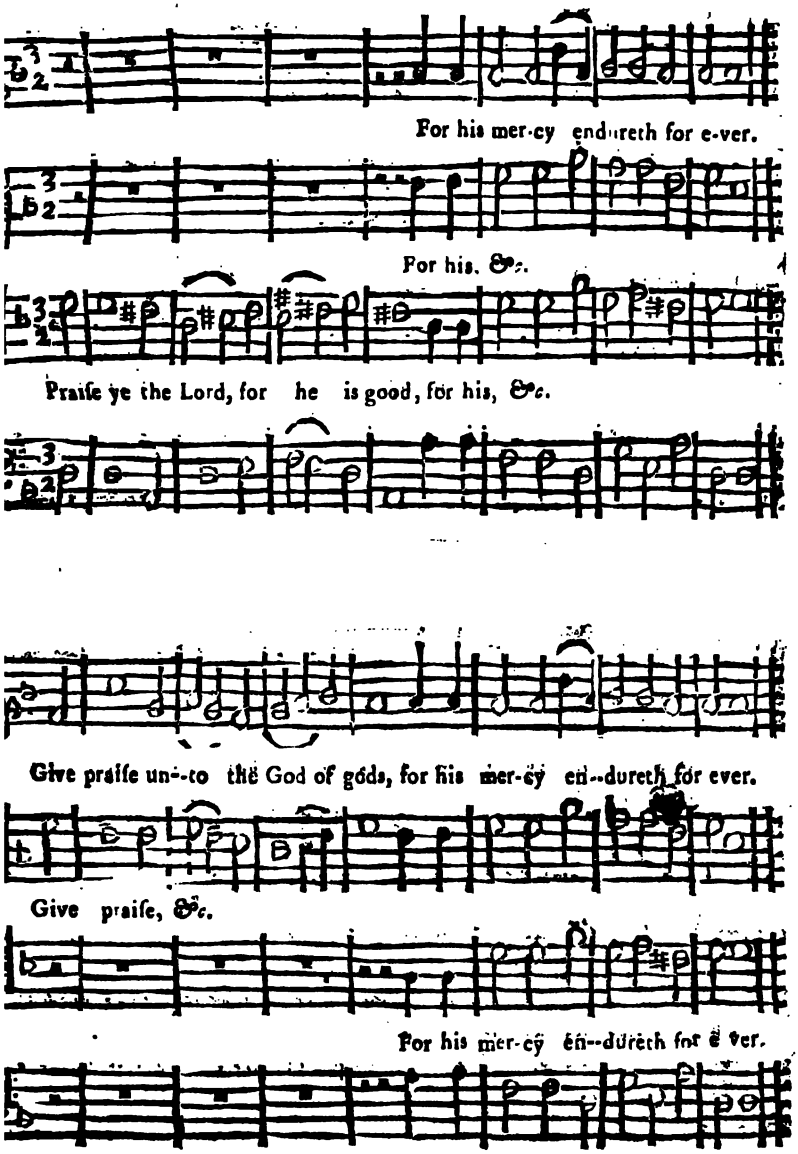

When that the Lord again his Si--on had forth brought, from bondage
Great, and al---ſo ſer--vi--tude extream. His work was ſuch as did ſur--

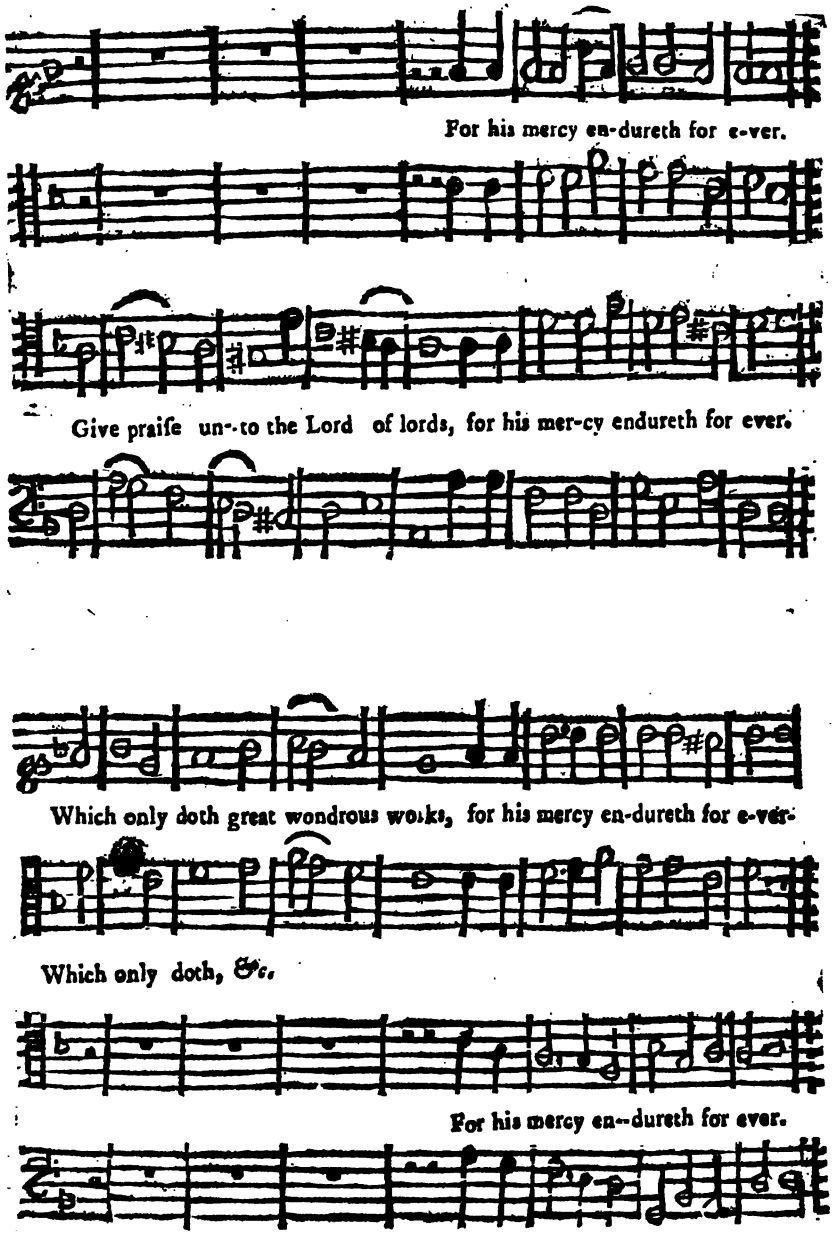

mount man's heart and thought: So that we were much like to
Them that uſe to dream. Our mouths all were with laugh-ter

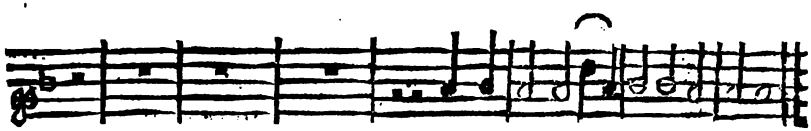


2. The heathen folk were forced then this to confeſs,
How that the Lord for them alſo great things had done:
But much more we, and therefore can confeſs no leſs,
Wherefore to joy we have good cauſe, as we begun.
O Lord, go forth, thou canſt our bondage end;
Who to deſarts doſt flowing Rivers ſend.

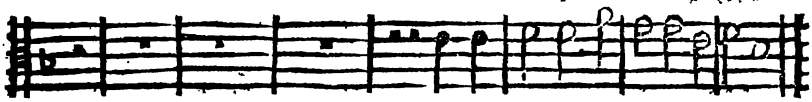
Pſalm CXXXVI.

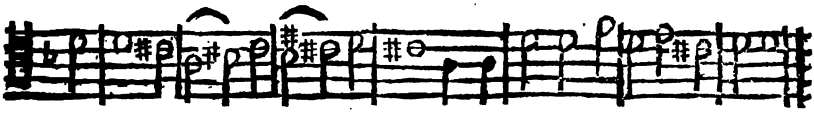



For his mercy en-dureth for e-ver.
Give praiſe un--to the Lord of lords, for his mer-cy endureth for ever.
Which only doth great wondrous works, for his mercy en-dureth for e-ver.
Which only doth, &c.
For his mercy en--dureth for ever.

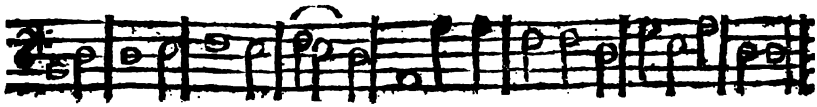


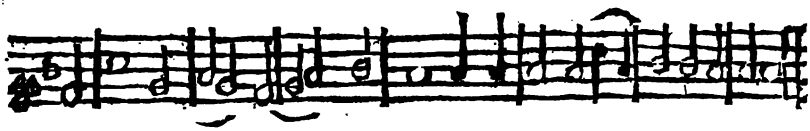
For his mercy endureth for ever.



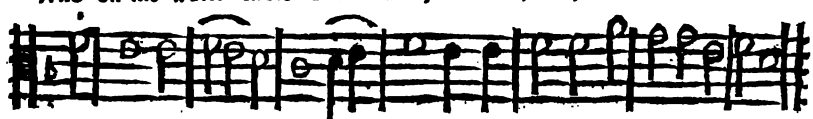


Who by his wiſdom made the heav'ns, for his mercy en-dureth for ever.

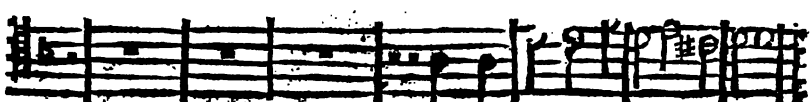




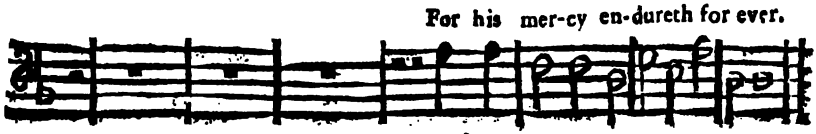
Who on the waters ſtretch'd the earth, for his mer-cy endureth for ever

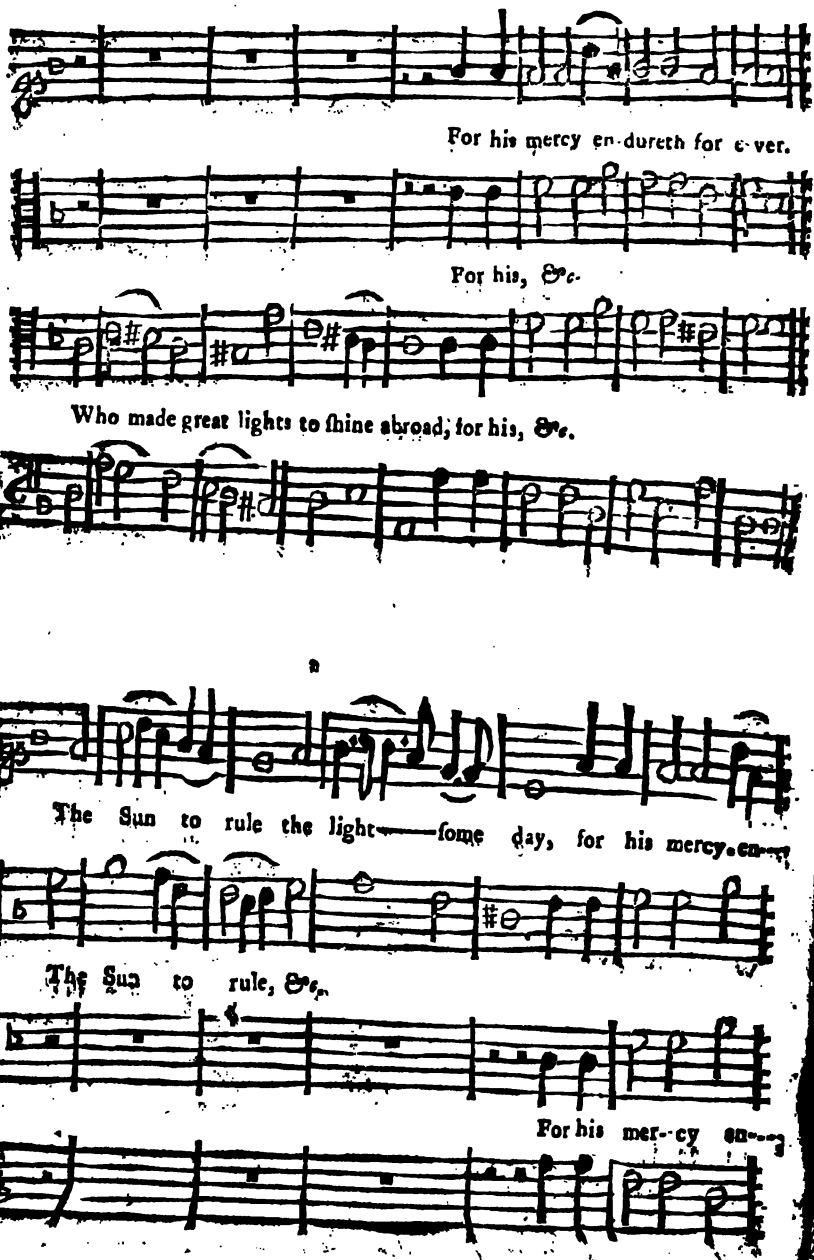


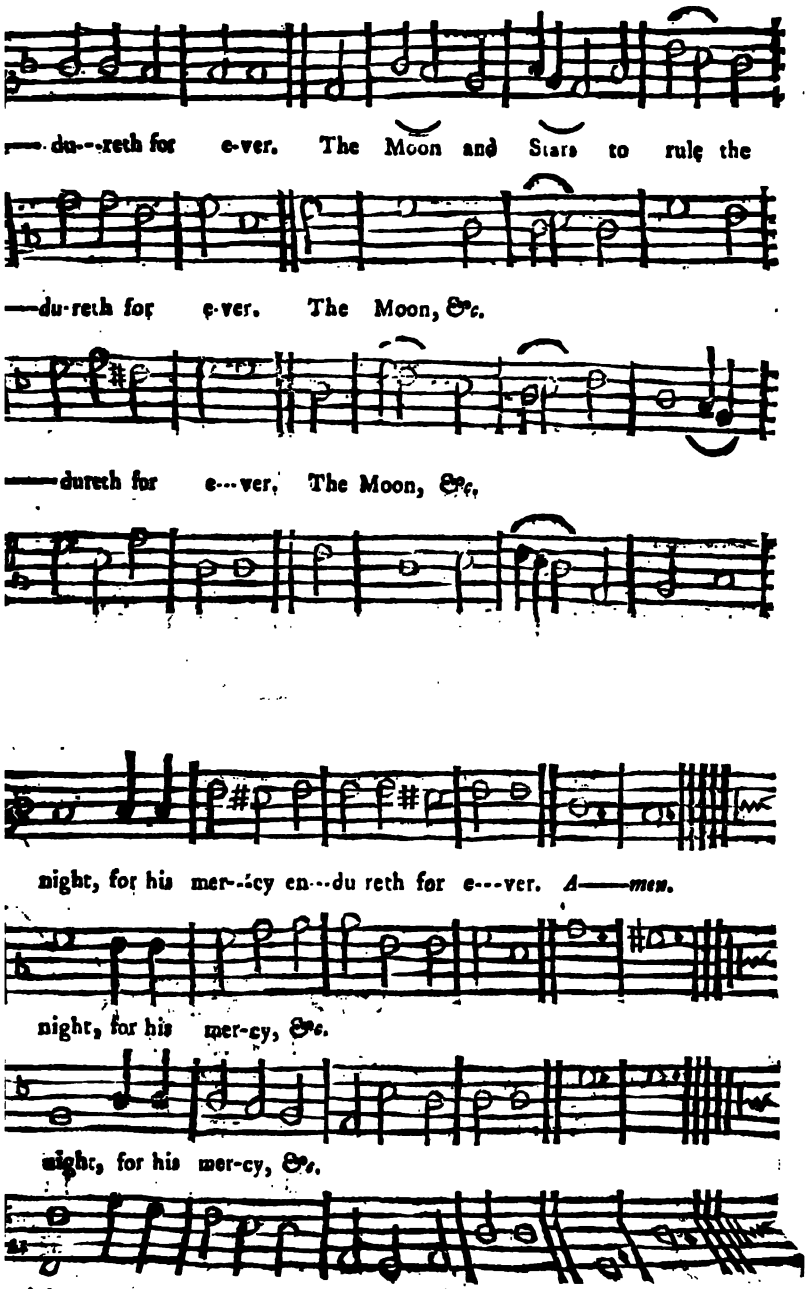
Who on the &c.



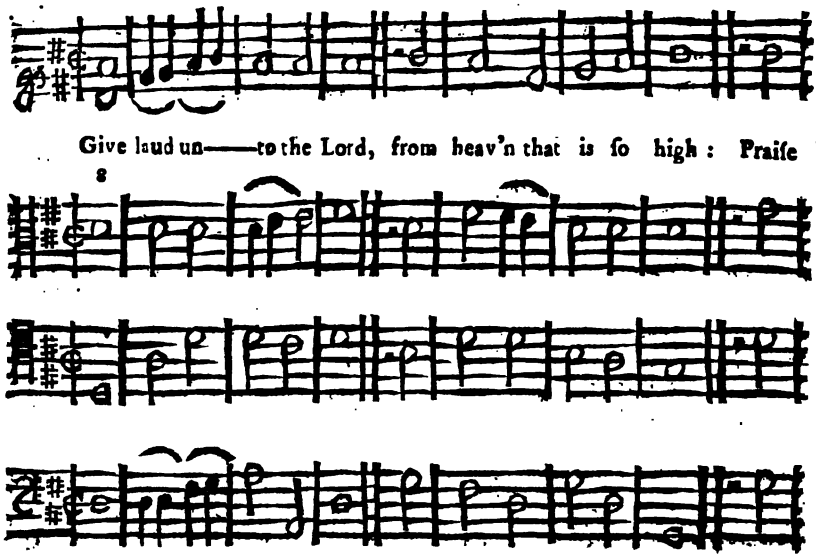
For his mer-cy en-dureth for ever.



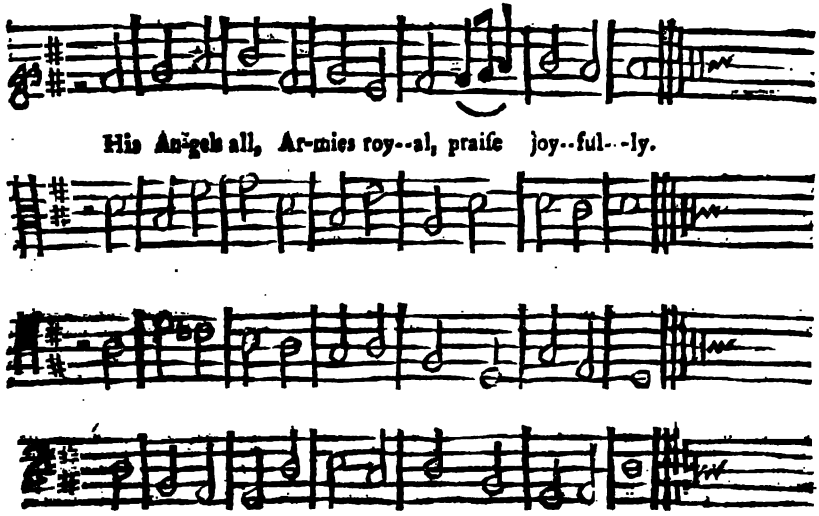

For his mercy endureth for ever.
For his, &c.
Who made great lights to ſhine abroad, for his, &c.
The Sun to rule the light——ſome day, for his mercy en——
The Sun to rule, &c.
For his mer--cy en——


du---reth for e-ver. The Moon and Stars to rule the
du-reth for e-ver. The Moon, &c.
dureth for e---ver, The Moon, &c.
night, for his mer---cy en---du reth for e---ver. *A——men.*
night, for his mer-cy, &c.
night, for his mer-cy, &c.
night, for his mer-cy, &c.

Pſalm CXLVII.



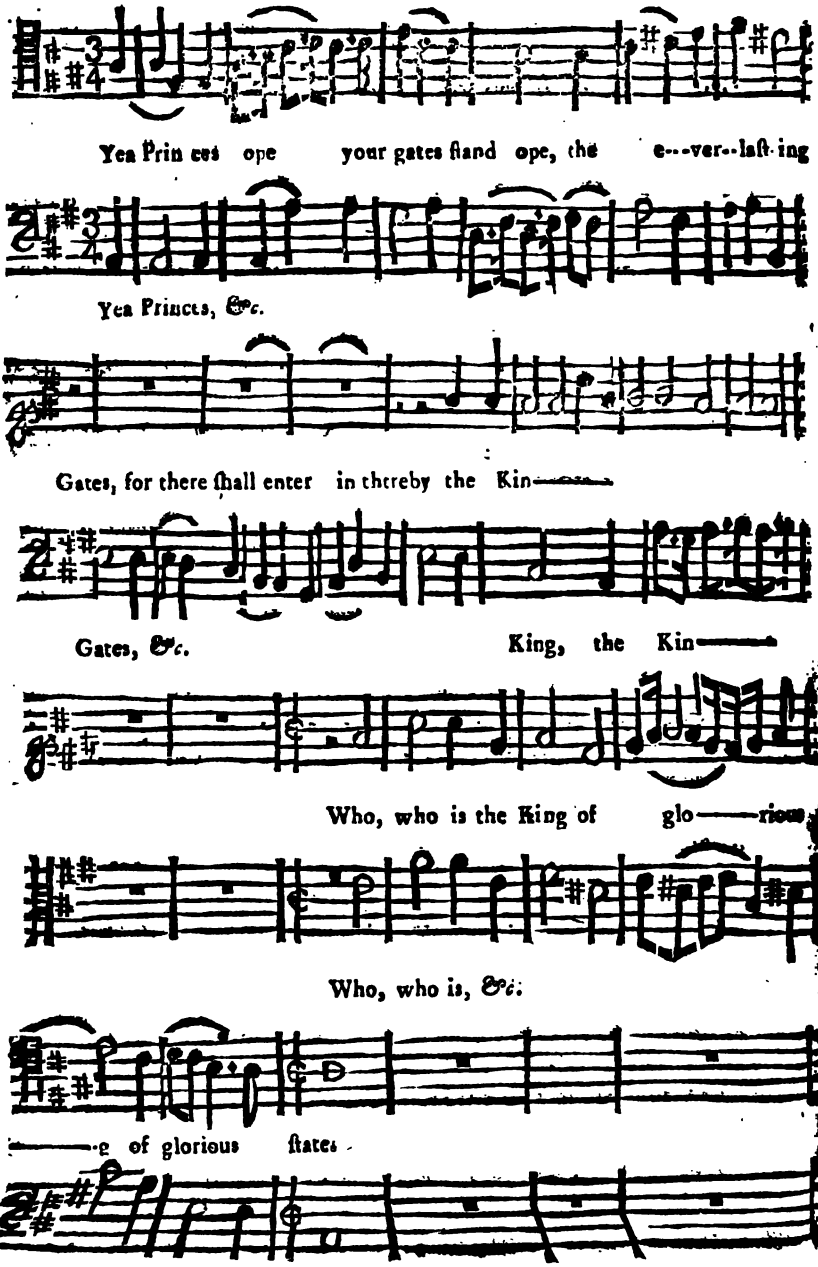
Pſal. 136, 2d Metre.



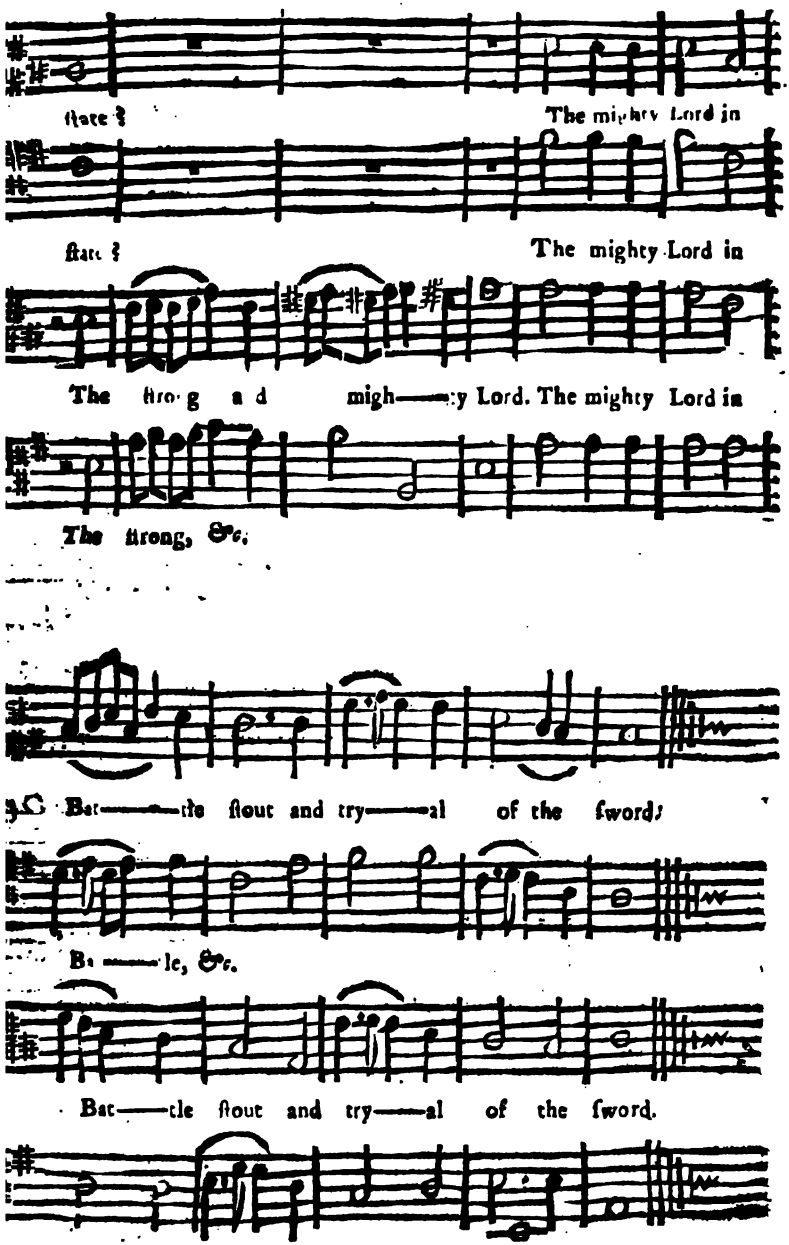
2. Praiſe him both Moon and Sun, which are ſo clear and bright:
The ſame of you be done, ye glitt'ring Stars of light:
And you no leſs,
Ye heav'ns fair, and clouds o' th' air,
His laud expreſs:

3. For at his word they were all formed as we ſee;
At his voice did appear all things in their degree:
Which he ſet faſt,
To them he made a law and trade,
Always to laſt,

Pſalm XXIV, Verſe 7, 8, 9, 10.



CHORUS.


ſtate ?
The mighty Lord in
ſtate ?
The mighty Lord in
The ſtrong and migh——ty Lord. The mighty Lord in
The ſtrong, &c.
Bat——tle ſtout and try——al of the ſword;
Bat——le, &c.
Bat——tle ſtout and try——al of the ſword.
Bat——tle ſtout and try——al of the ſword.

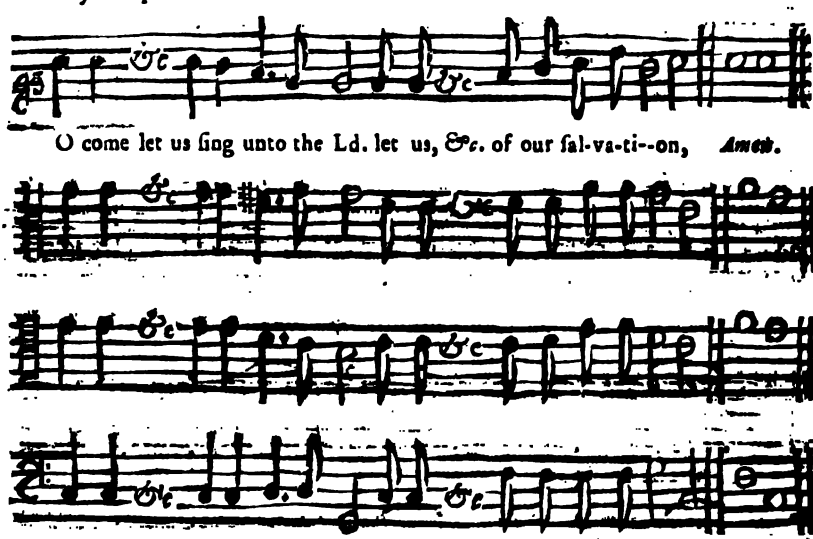
CHANTING-TUNES

FOR

Venite Exultemus, Te Deum, Benedicite, &c.

Venite Exultemus.

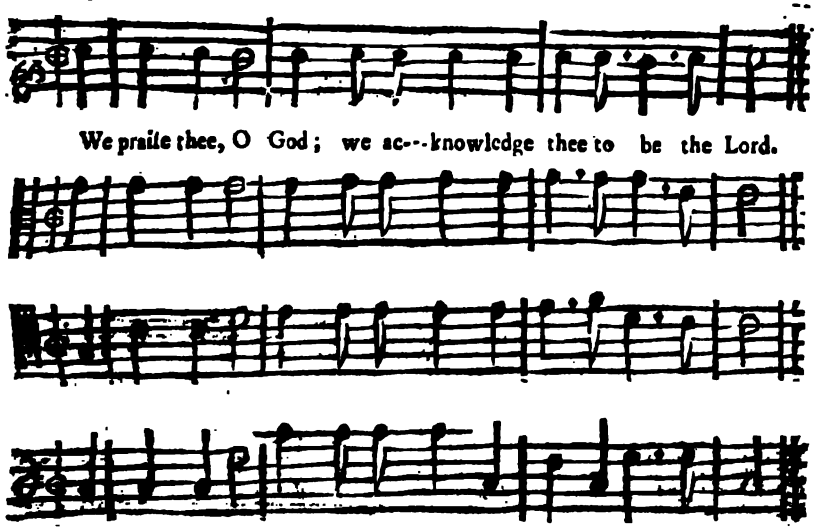
Key Sharp.

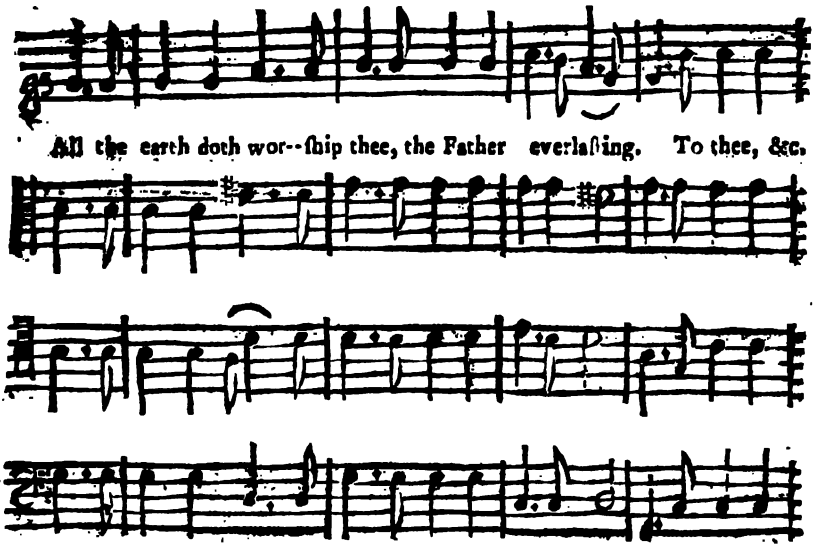


This, or any other Tune of this kind, may ſuit *the whole Book of Pſalms*, commonly called the *Reading Pſalms*: Due Regard being had to the Points, (*i. e.*) by obſerving to proceed upon the ſame Key that (&c.) is fixed on, be the Verſe long or ſhort, till one come to thoſe Notes that are before the Points in the Middle, and before *the End of the* Verſe. The *Amen* may fit any other that *is in the ſame Key.*

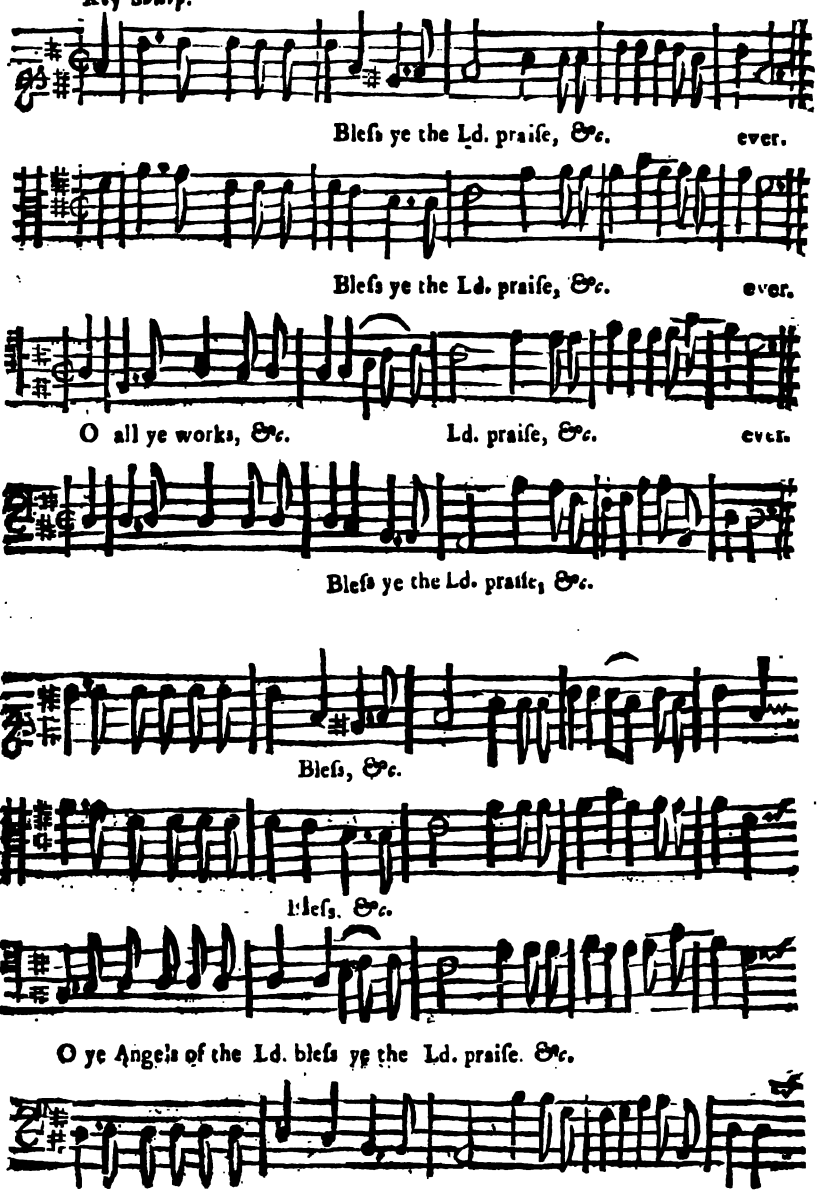
Te Deum Laudamus.

Key Sharp.

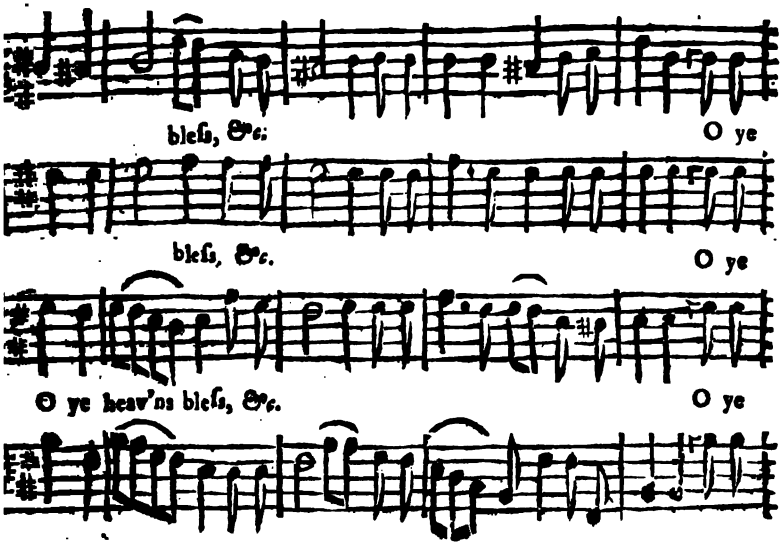


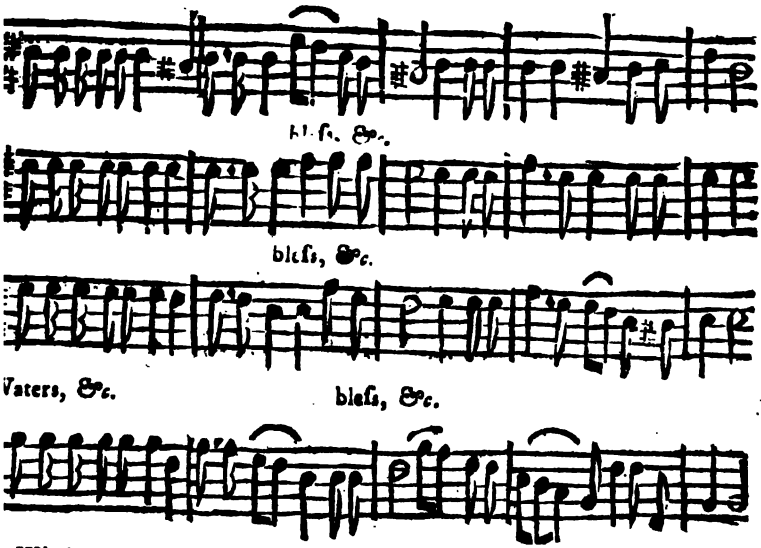


Key Sharp.



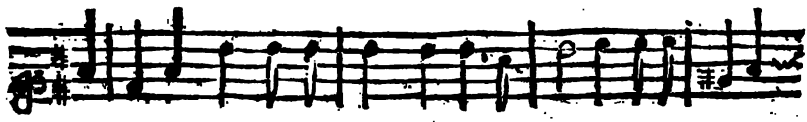
2. O ye Stars of Heav'n, bleſs, &c:
O ye Showers and Dew, bleſs, &c.
3. *O ye Froſt and Cold, bleſs, &c.*
O ye Ice and Snow, bleſs, &c:
4. O ye Mountains and Hills, bleſs, &c.
O all ye green things upon the Earth!
5. O all ye Beaſts and Cattles, bleſs, &c.
O ye Children of Men, bleſs, &c.



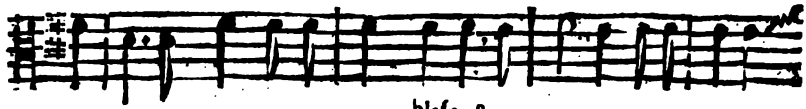


Winds of God, bleſs, &c.
Fire and Heat, bleſs, &c.
Nights and Days, bleſs, &c.
Light and Darkneſs, bleſs, &c.

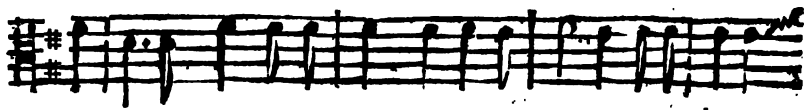
4 O ye Wells, bleſs, &c.
O ye Seas and Floods, bleſs, &c.
O let Iſrael, bleſs, &c.
O ye Prieſts of the Lord, bleſs, &c.



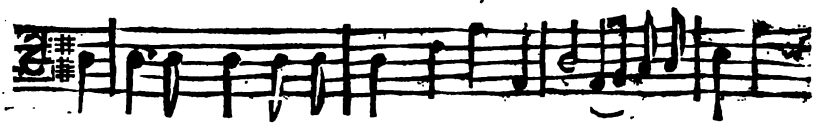
O all ye pow'rs of the Lord, bleſs, &c.

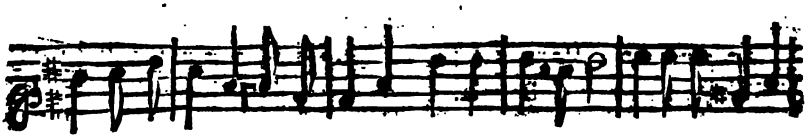


bleſs, &c.

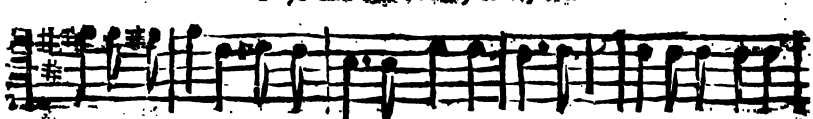


bleſs, &c.

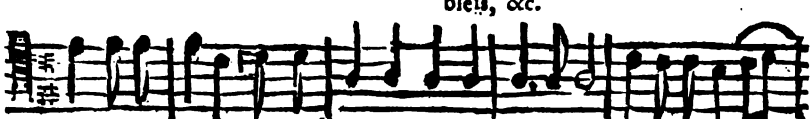




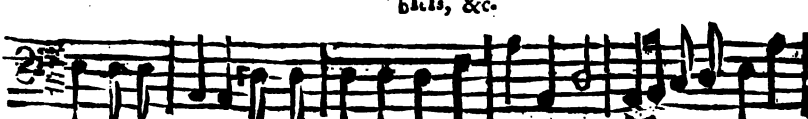
O ye Sun and Moon, bleſs, &c.



bleſs, &c.



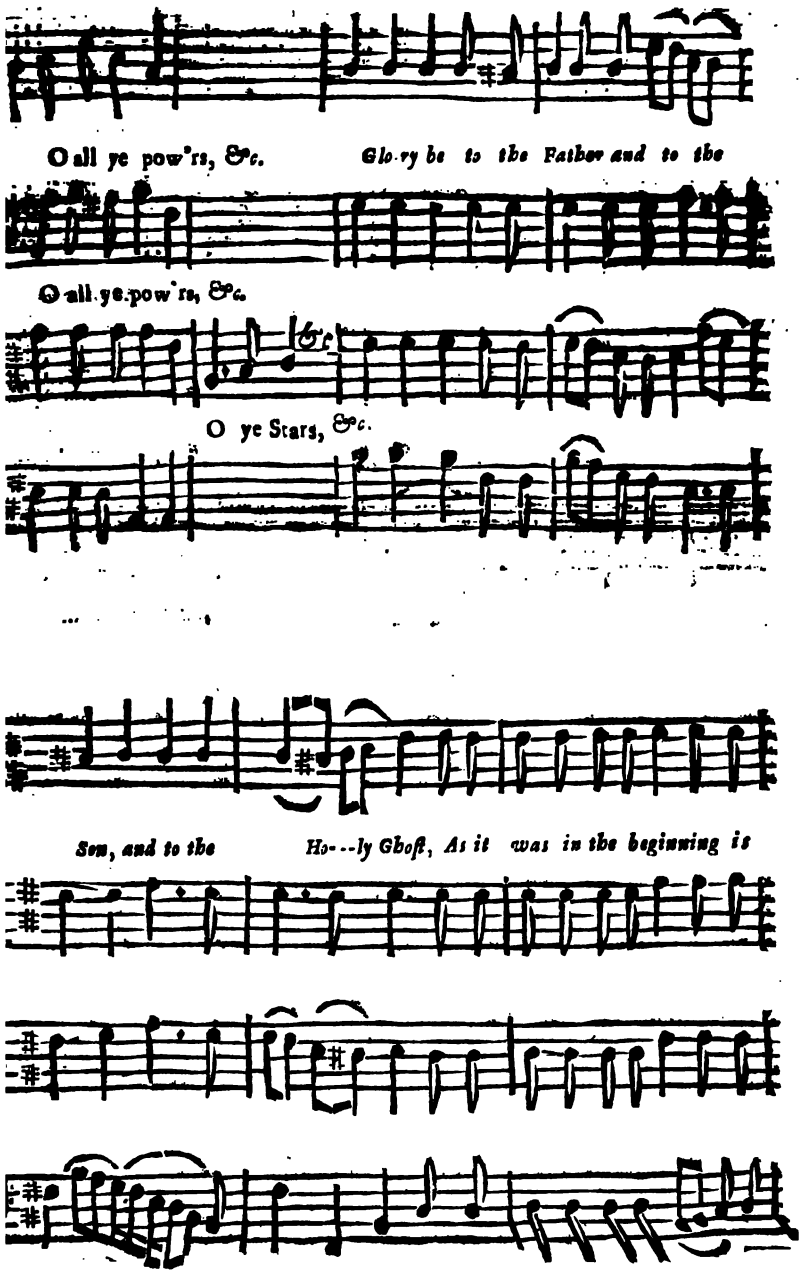
bleſs, &c.



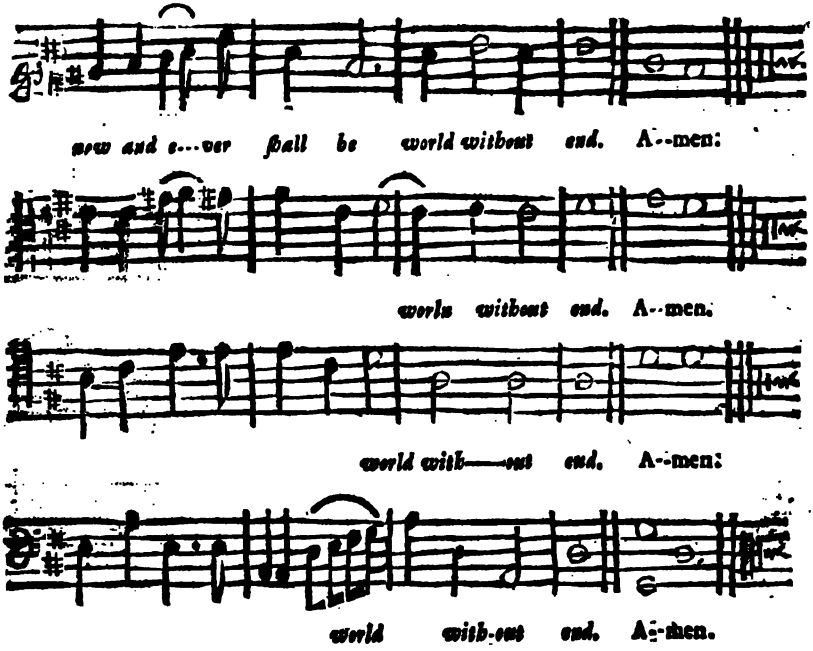
2 *O ye Winter and Summer*, bleſs, &c.
O ye Dews and Froſts, bleſs, &c.
O ye Lightnings and Clouds, bleſs, &c.
O let the Earth, bleſs, &c.

4 O ye Whales and all, bleſs, &c.
O ye Fowls of the Air, bleſs, &c.
5 O ye Servants of the, bleſs, &c.
O ye Spirits and Souls, bleſs, &c.

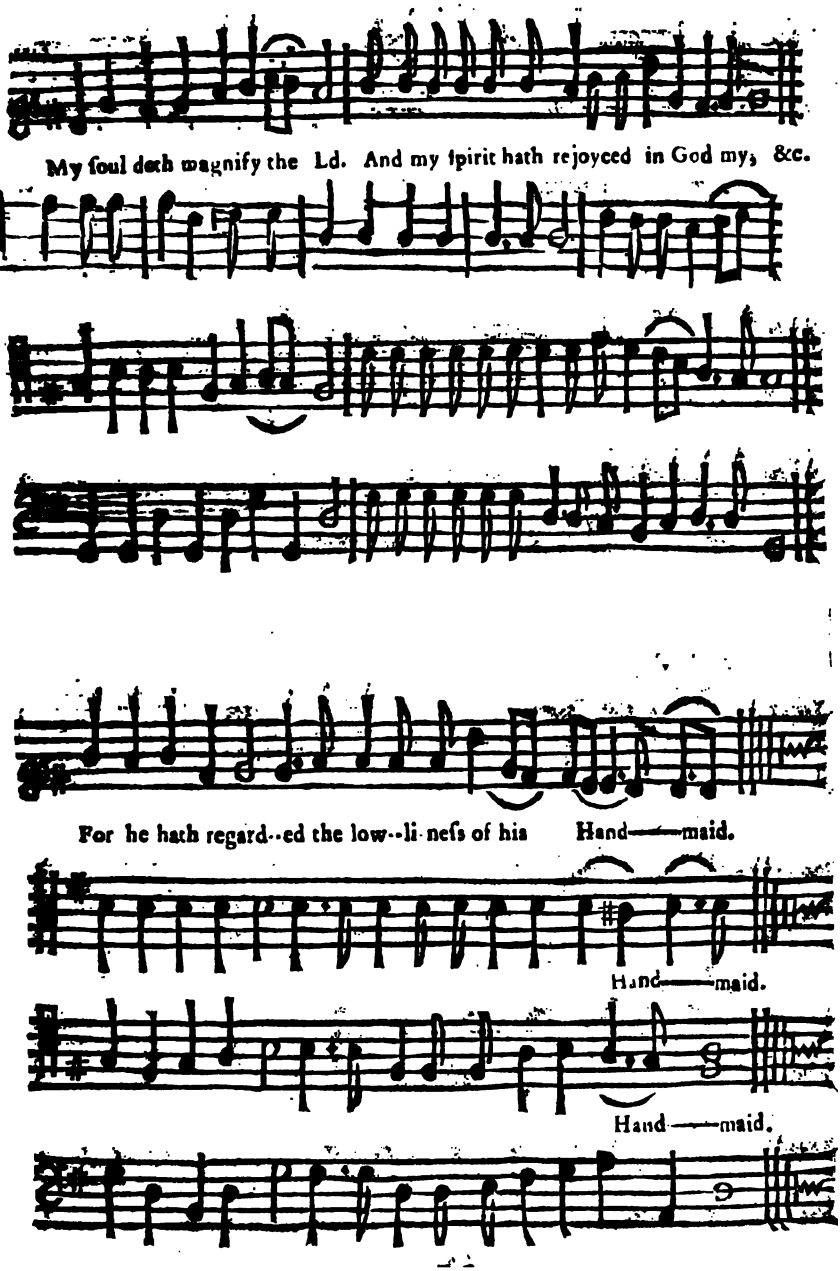
Gloria Patri.



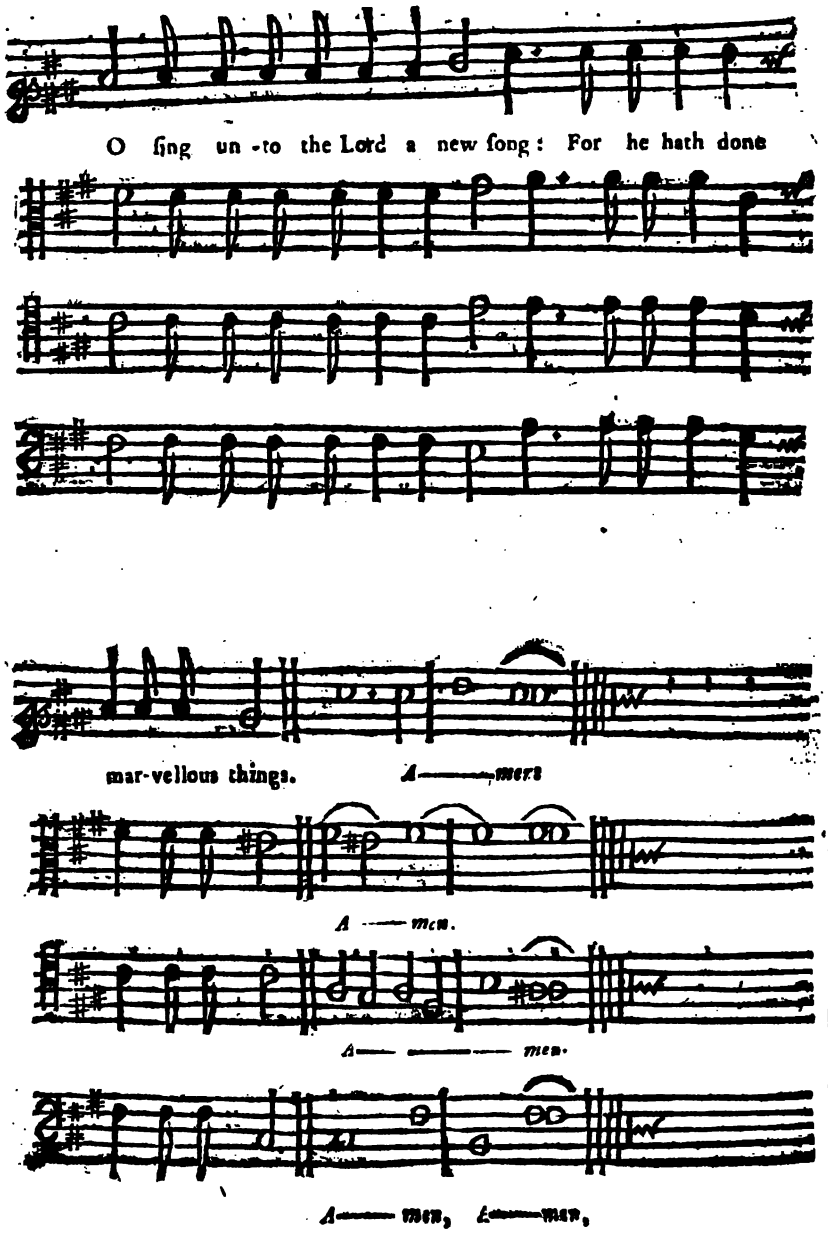
Gloria Pari.


now and e---ver ſhall be world without end. A--men:
world without end. A--men.
world with——out end. A--men:
world with-out end. A--men.

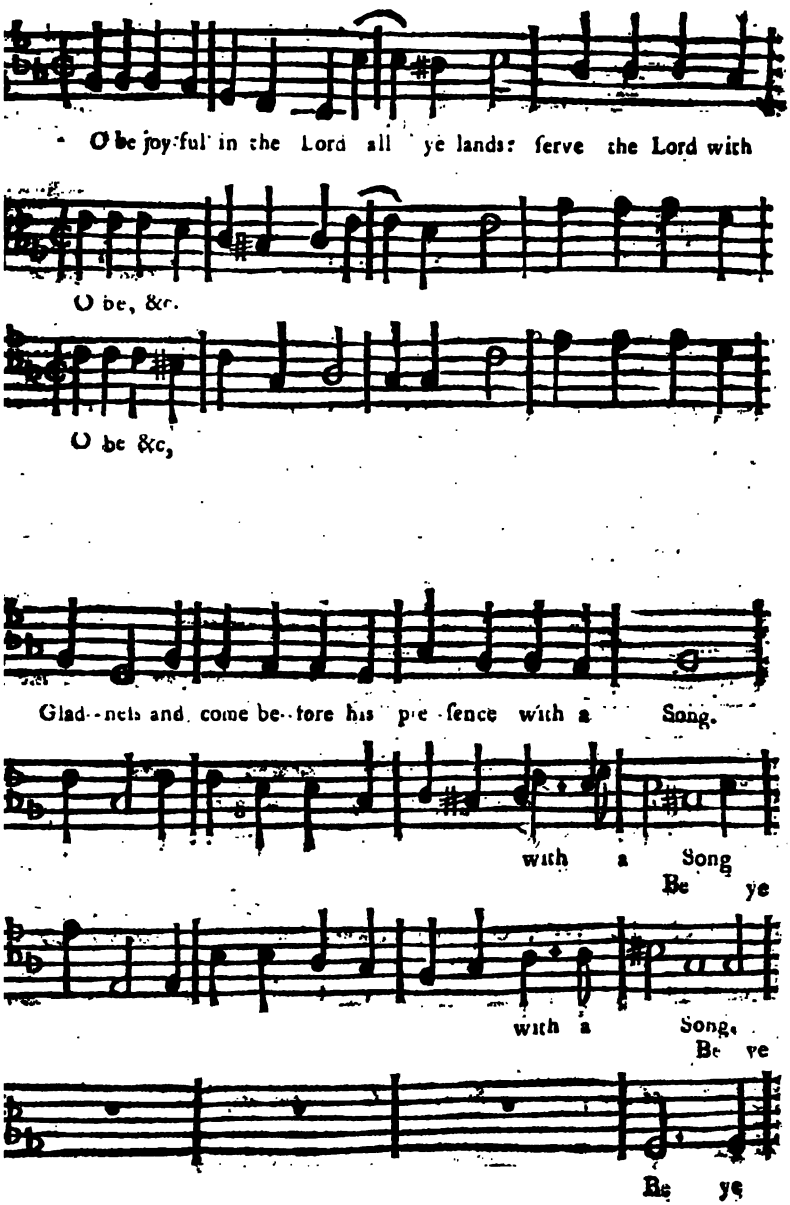
MAGNIFICAT.

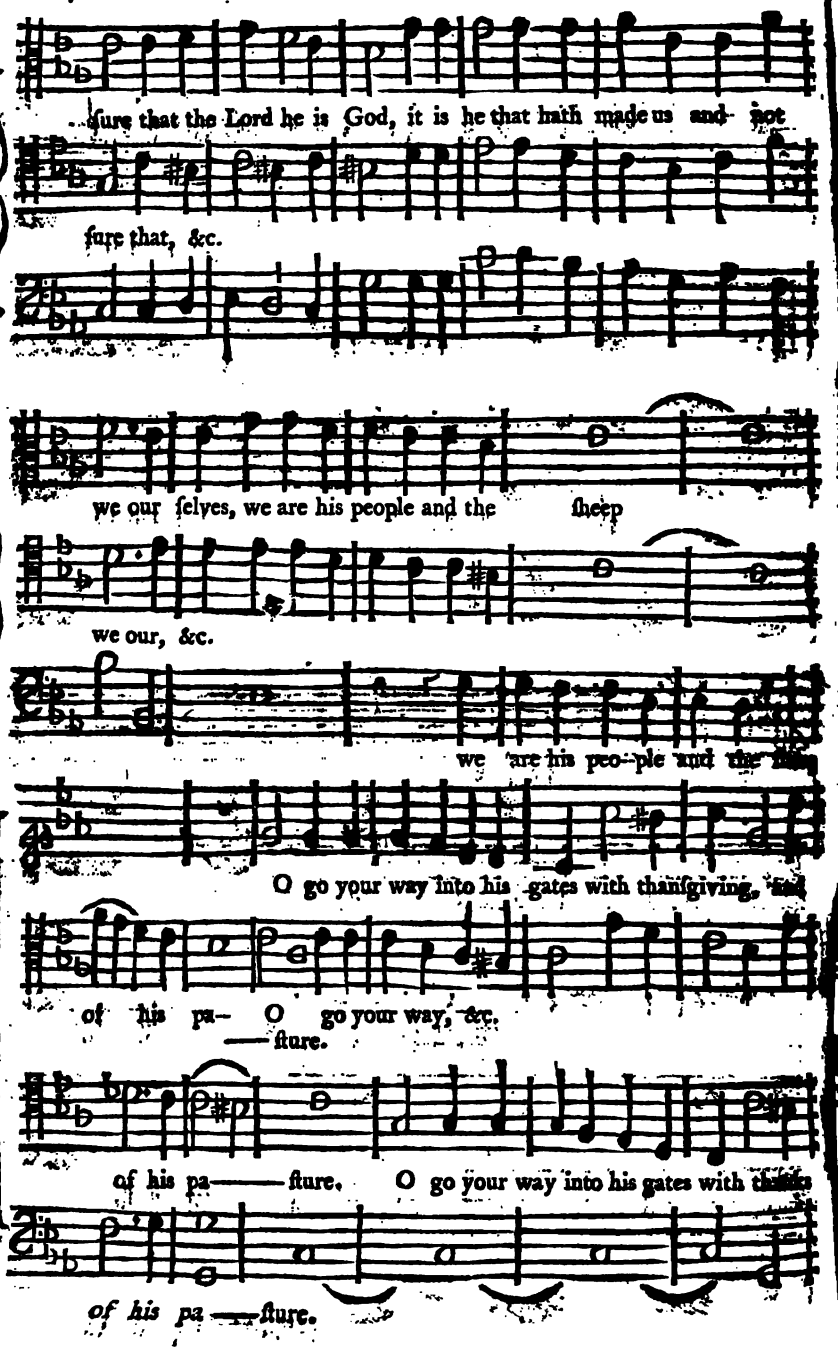

My ſoul doth magnify the Ld. And my ſpirit hath rejoyced in God my, &c.
For he hath regard--ed the low--li-neſs of his Hand——maid.
Hand——maid.
Hand——maid.

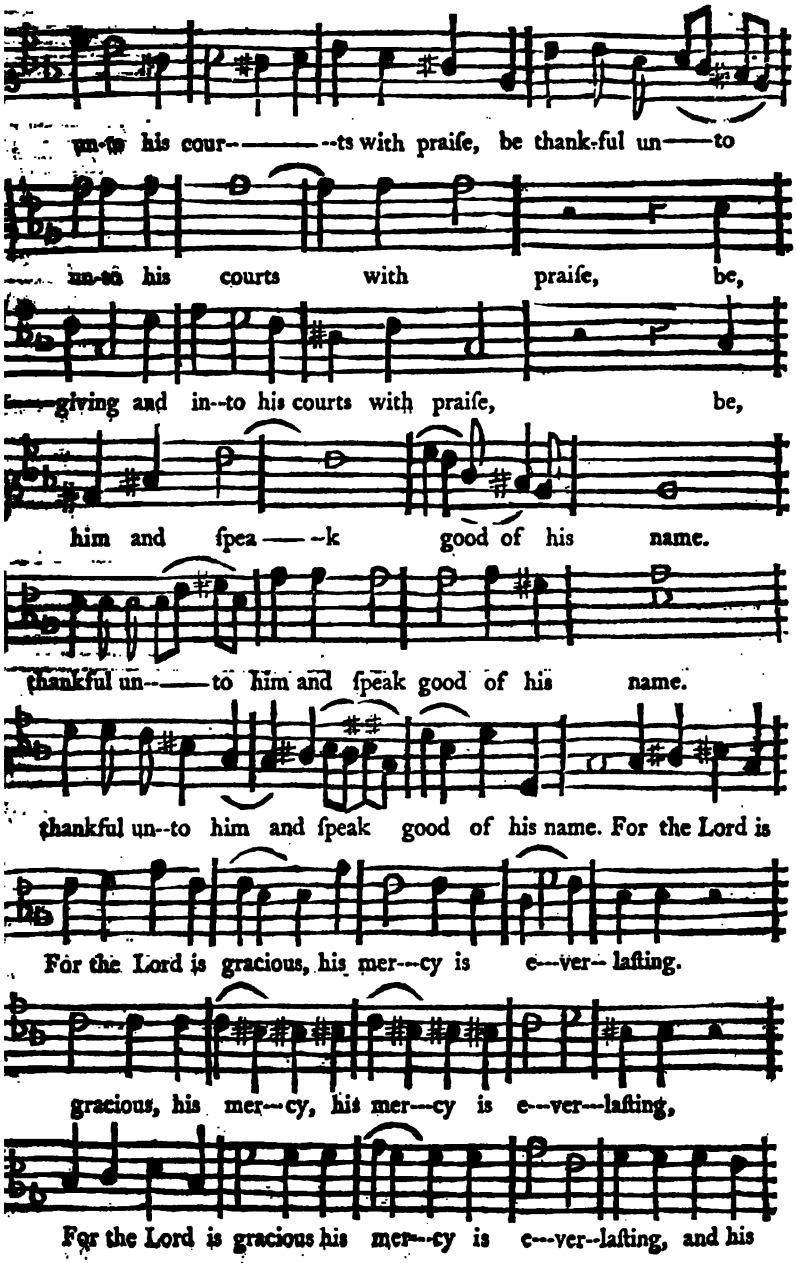
CANTATE DOMINO.

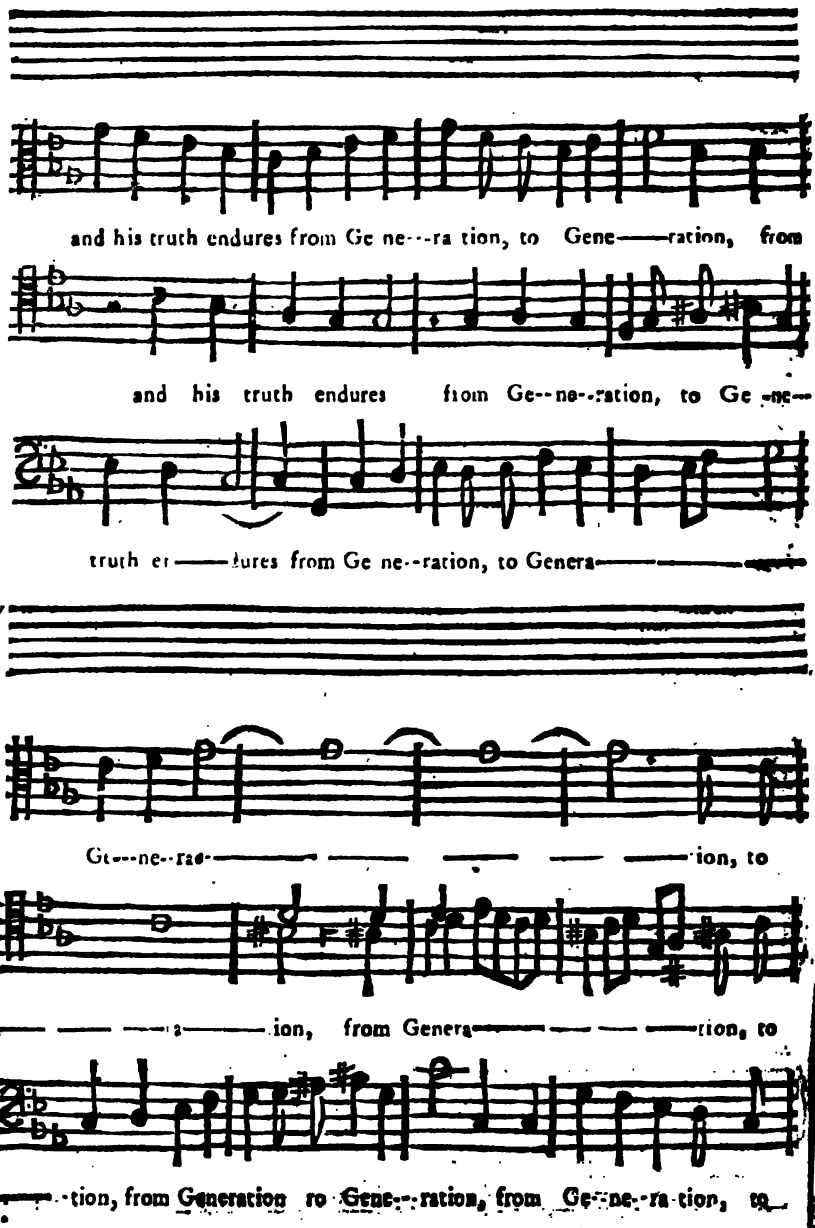


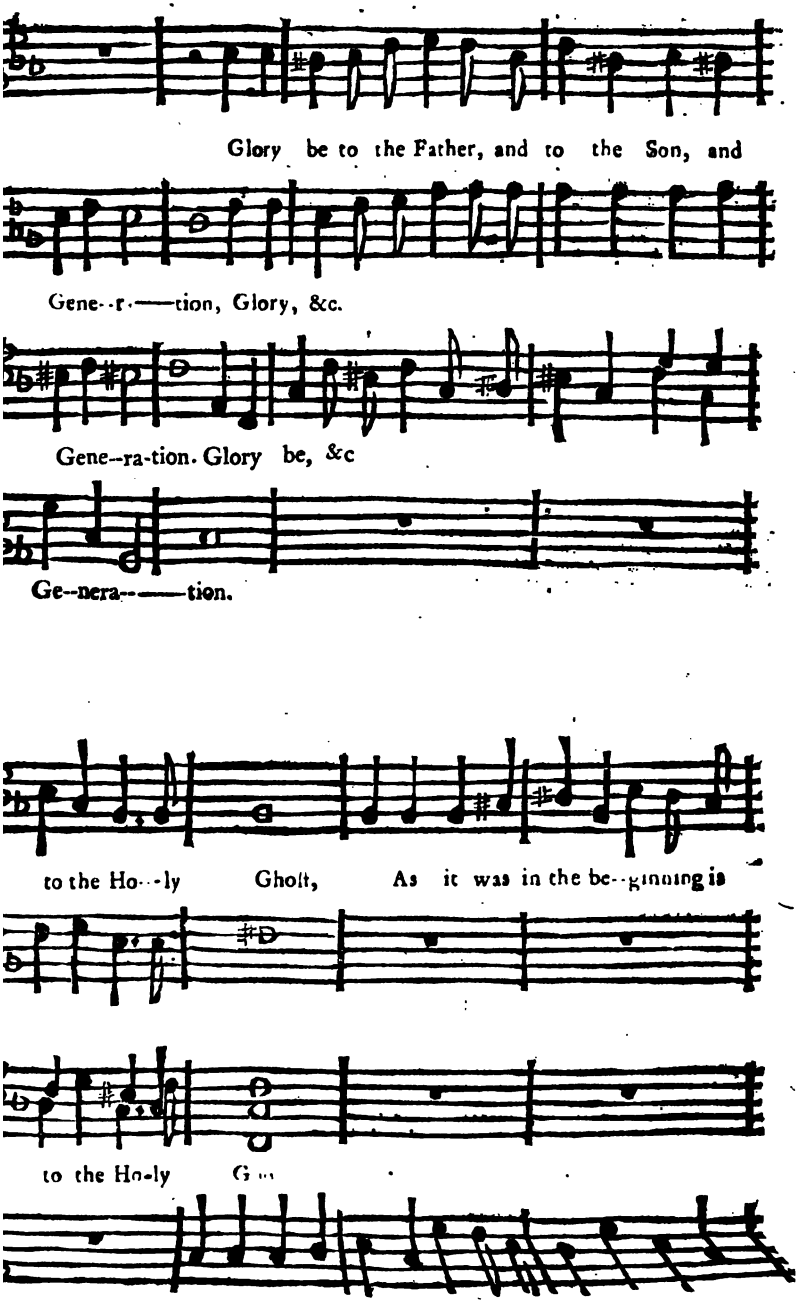
JUBILATE DEO.

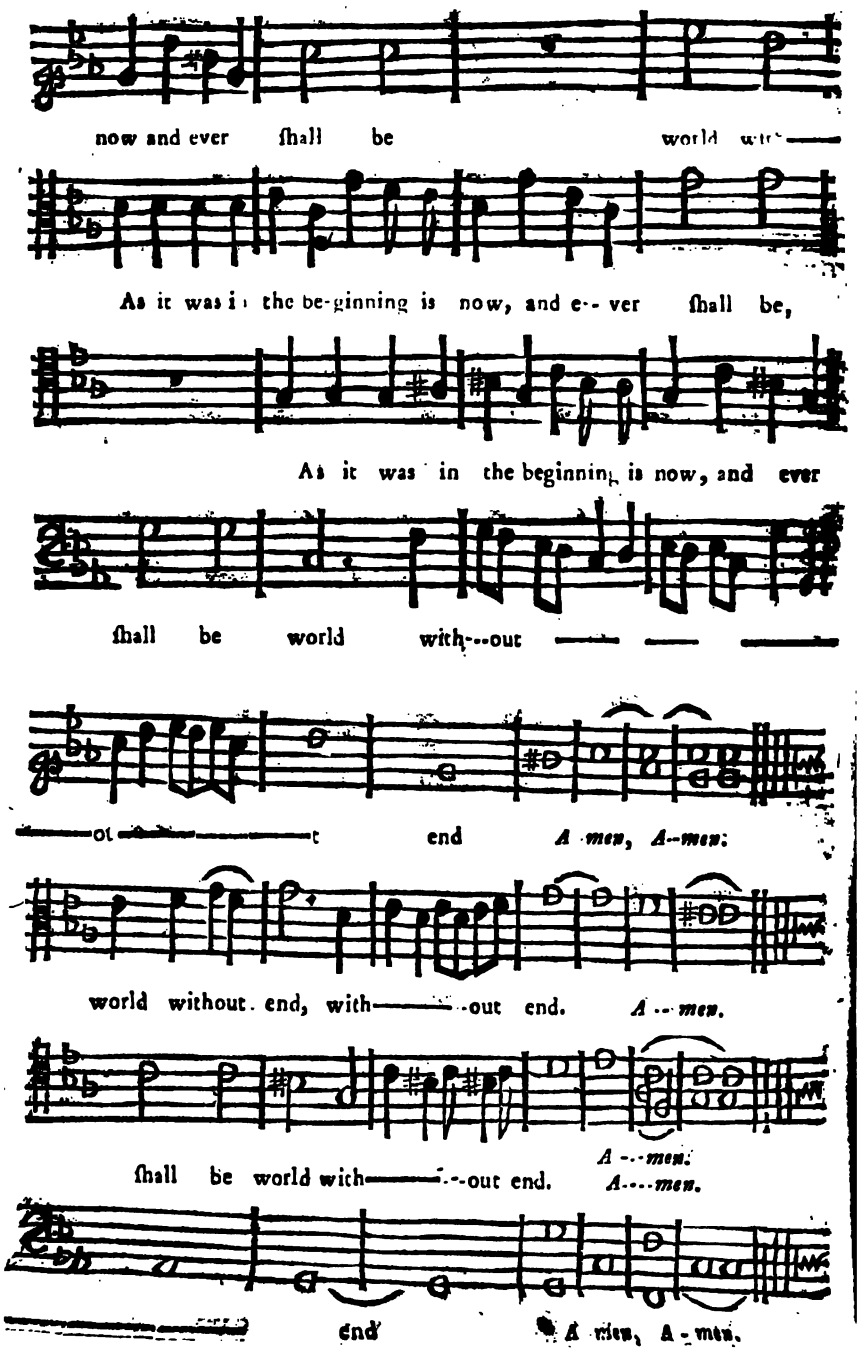



ſure that the Lord he is God, it is he that hath made us and not
ſure that, &c.
we our ſelves, we are his people and the ſheep
we our, &c.
we are his peo-ple and the
O go your way into his gates with thankſgiving, and
of his pa- O go your way, &c.
—ſture.
of his pa——ſture. O go your way into his gates with thanks
of his pa——ſture.

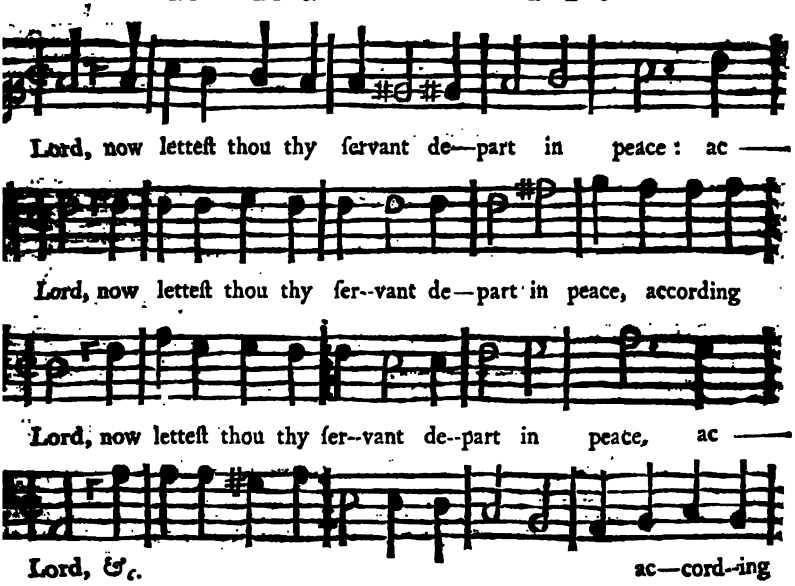

un-to his cour-----ts with praiſe, be thank-ful un----to
un-to his courts with praiſe, be,
giving and in--to his courts with praiſe, be,
him and ſpea----k good of his name.
thankful un-----to him and ſpeak good of his name.
thankful un--to him and ſpeak good of his name. For the Lord is
For the Lord is gracious, his mer---cy is e---ver--laſting.
gracious, his mer---cy, his mer---cy is e---ver---laſting,
For the Lord is gracious his mer---cy is e---ver--laſting, and his

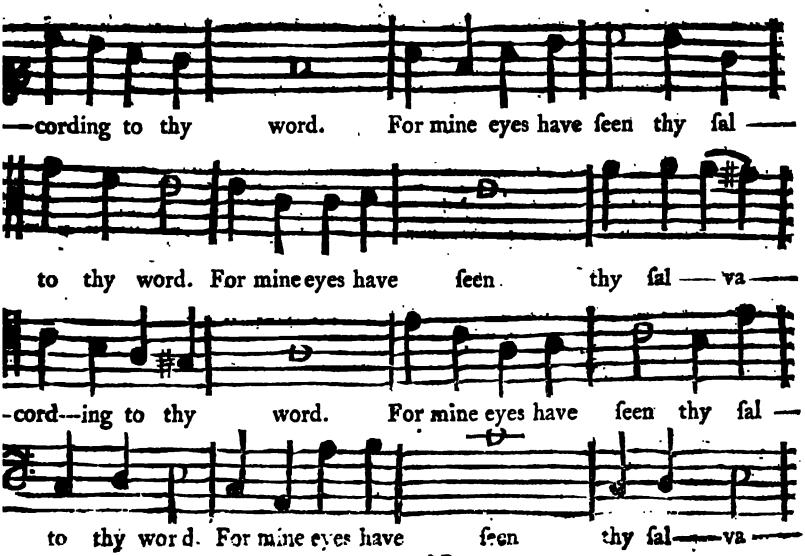

and his truth endures from Ge ne---ra tion, to Gene——ration, from
and his truth endures from Ge--ne--ration, to Ge -ne--
truth en——dures from Ge ne--ration, to Genera——
Ge---ne--ra——ion, to
——ion, from Genera——tion, to
——tion, from Generation to Gene--ration, from Ge--ne--ra tion, to

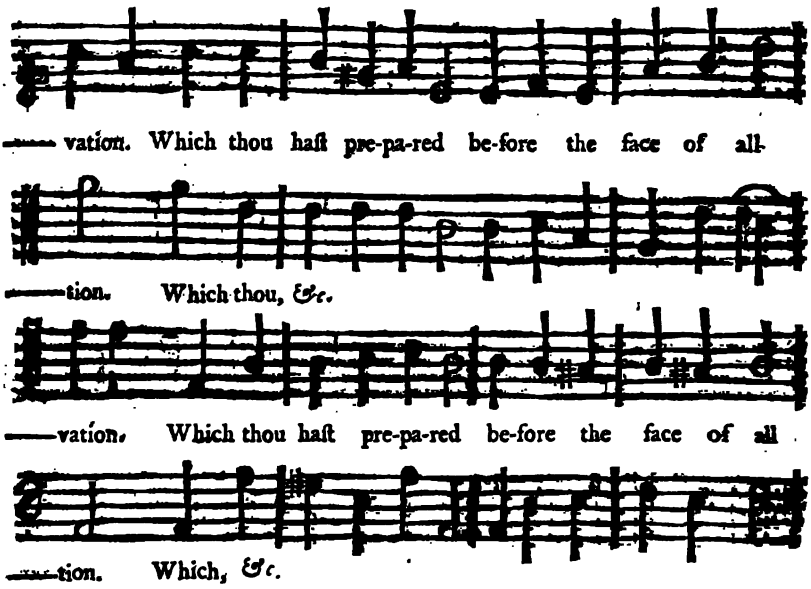

Glory be to the Father, and to the Son, and
Gene--r.——tion, Glory, &c.
Gene--ra-tion. Glory be, &c
Ge--nera--——tion.
to the Ho--ly Ghoſt, As it was in the be--ginning is
to the Ho-ly G
As it was in the beginning is now and e--ver

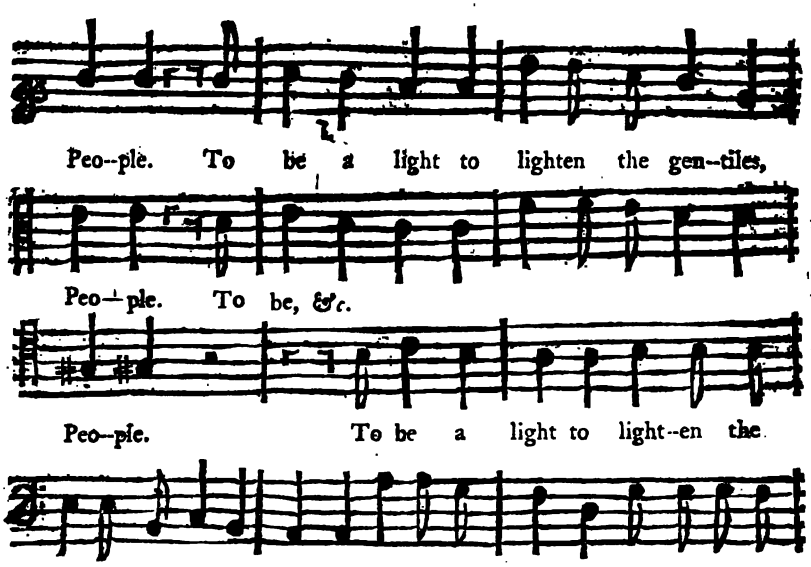

now and ever ſhall be world wit——
As it was in the be-ginning is now, and e-- ver ſhall be,
As it was in the beginning is now, and ever
ſhall be world with--out —— —— ——
——ot ——————t end A men, A--men:
world without end, with——-out end. A -- men.
ſhall be world with——-out end. A --men. A----men.
end A men, A - men.

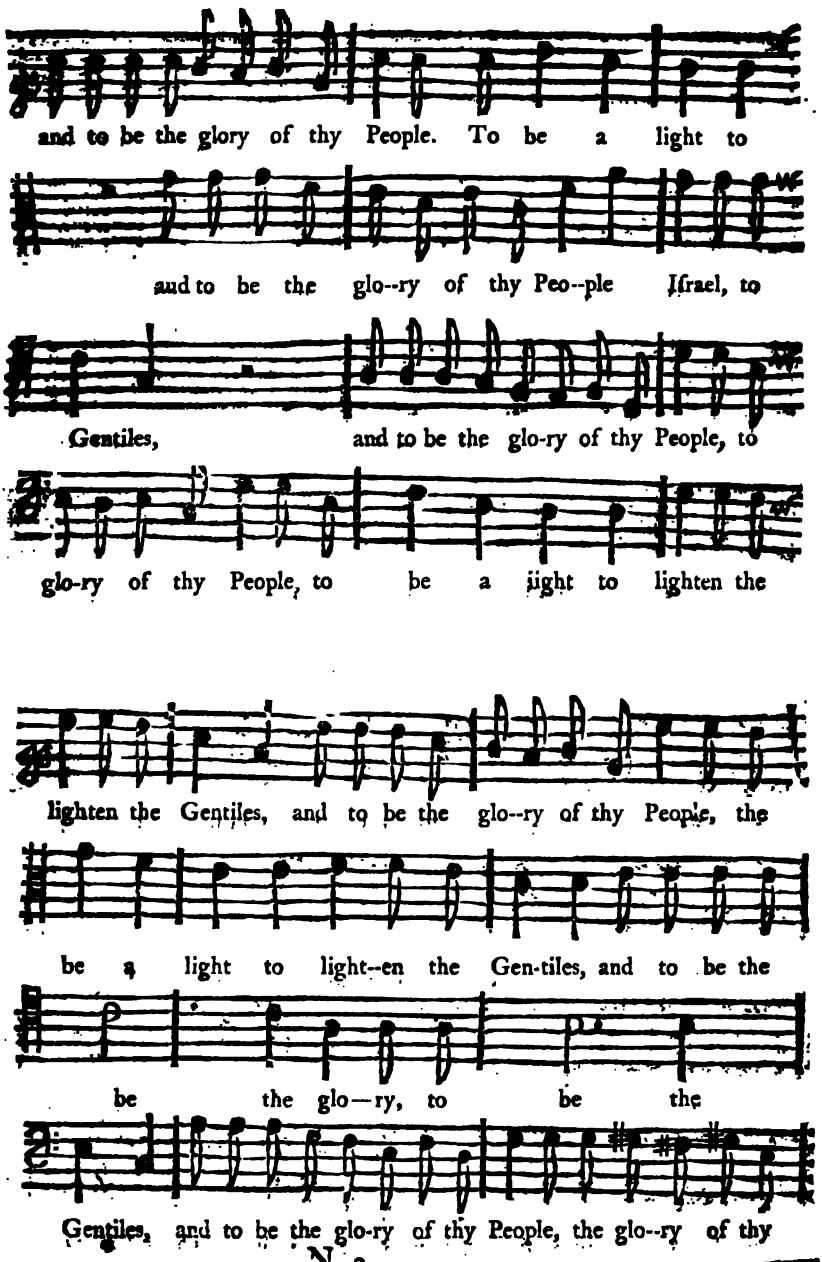
NUNC DIMITIS.

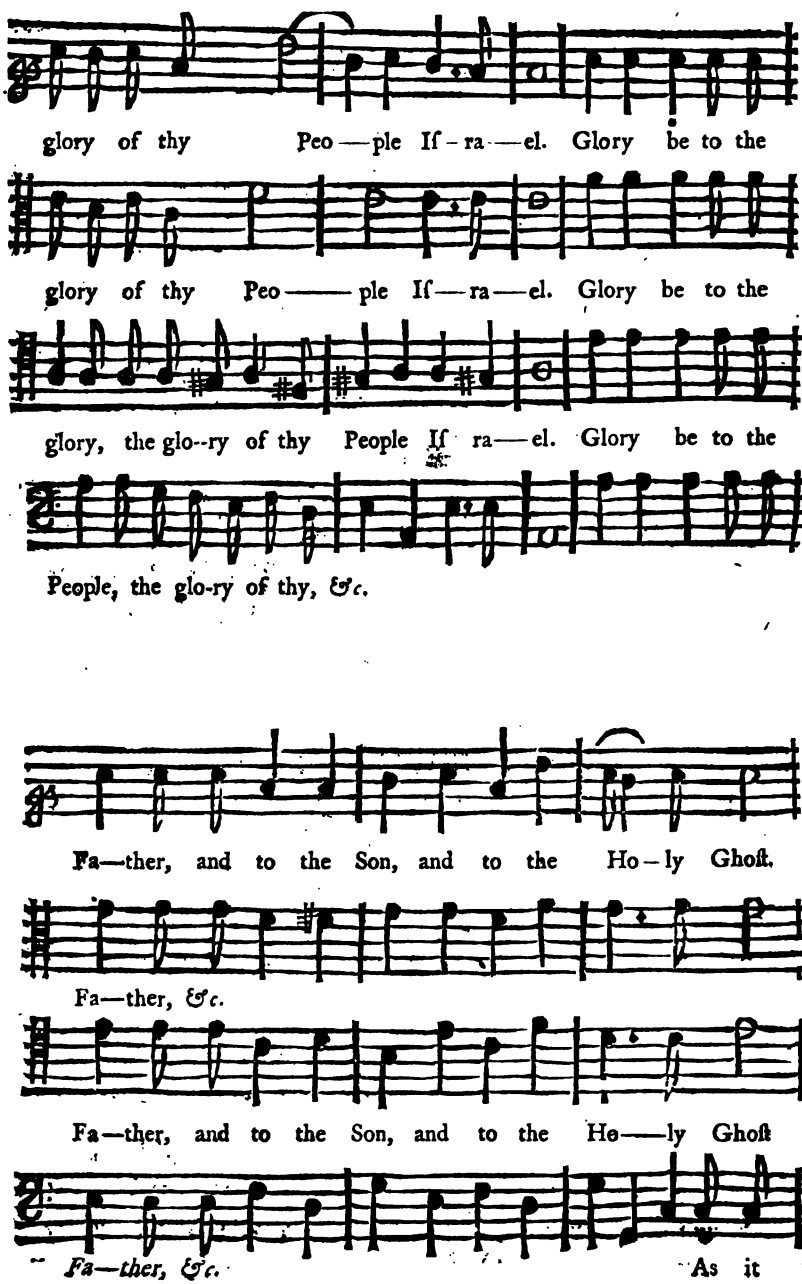


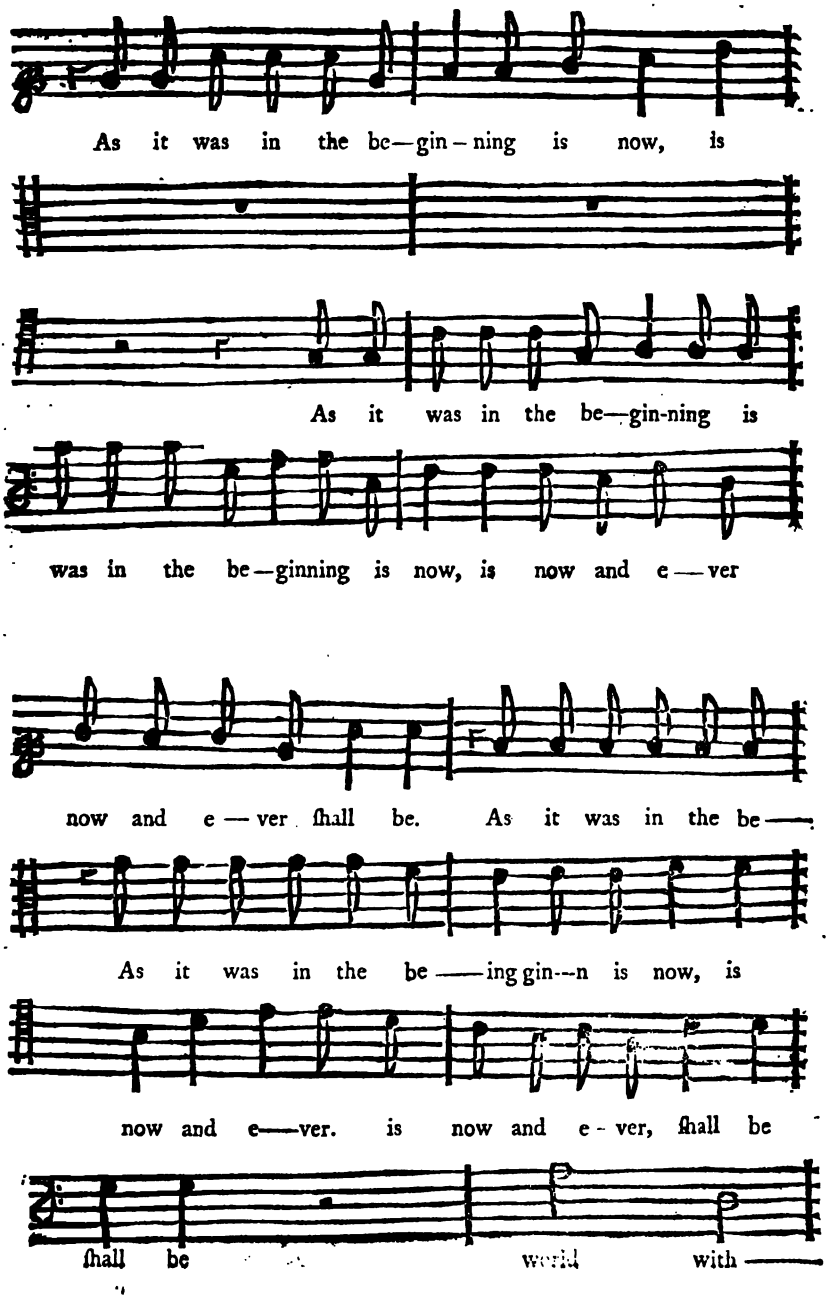


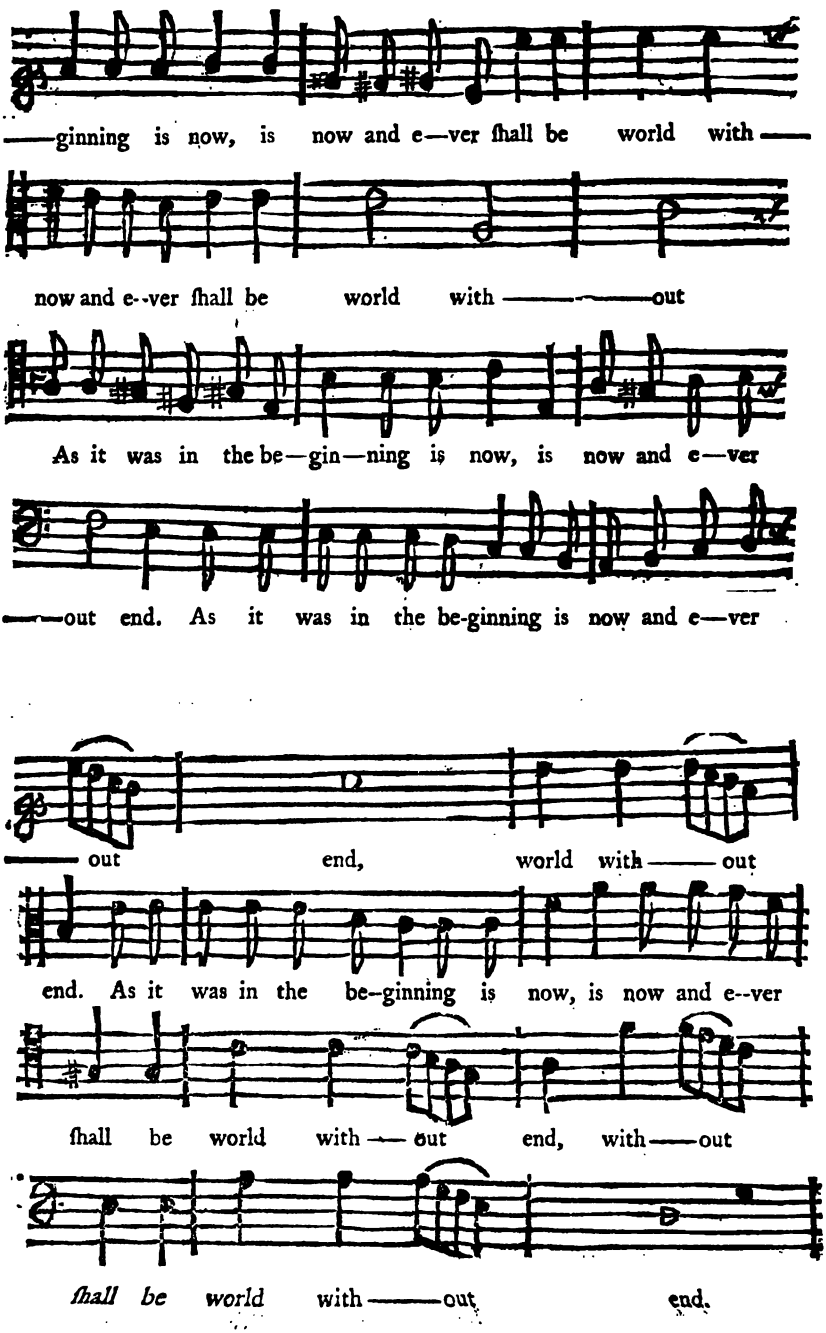

vation. Which thou haſt pre-pa-red be-fore the face of all
tion. Which thou, &c.
vation. Which thou haſt pre-pa-red be-fore the face of all
tion. Which, &c.

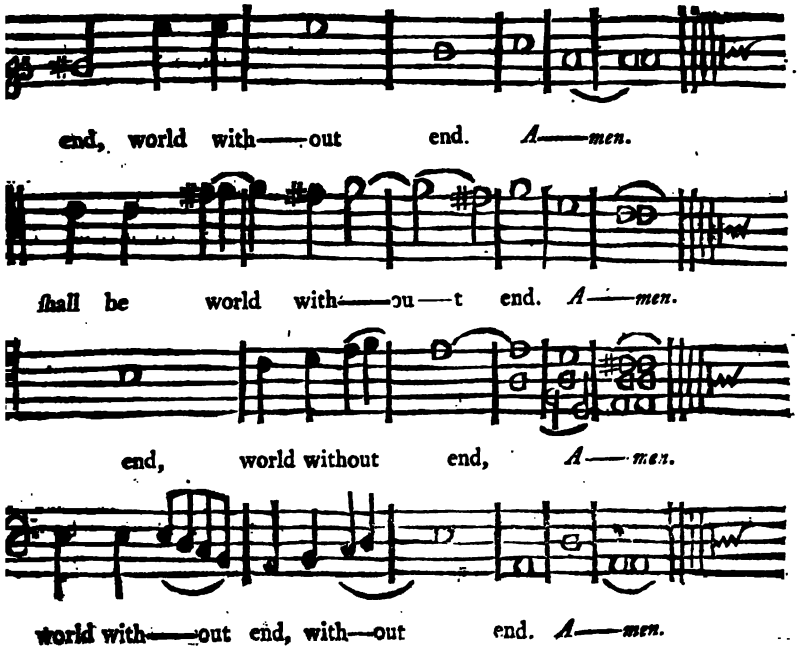

Peo--ple. To be a light to lighten the gen--tiles,
Peo--ple. To be, &c.
Peo--ple. To be a light to light--en the
People. To be a light to lighten the gentiles, and to be the


and to be the glory of thy People. To be a light to
and to be the glo--ry of thy Peo--ple Israel, to
Gentiles, and to be the glo-ry of thy People, to
glo-ry of thy People, to be a light to lighten the
lighten the Gentiles, and to be the glo--ry of thy People, the
be a light to light--en the Gen-tiles, and to be the
be the glo—ry, to be the
Gentiles, and to be the glo-ry of thy People, the glo--ry of thy


glory of thy Peo—ple If-ra—el. Glory be to the
glory of thy Peo—— ple If—ra—el. Glory be to the
glory, the glo--ry of thy People If ra—el. Glory be to the
People, the glo-ry of thy, &c.
Fa—ther, and to the Son, and to the Ho-ly Ghoſt.
Fa—ther, &c.
Fa—ther, and to the Son, and to the He—ly Ghoſt
Fa—ther, &c.
As it

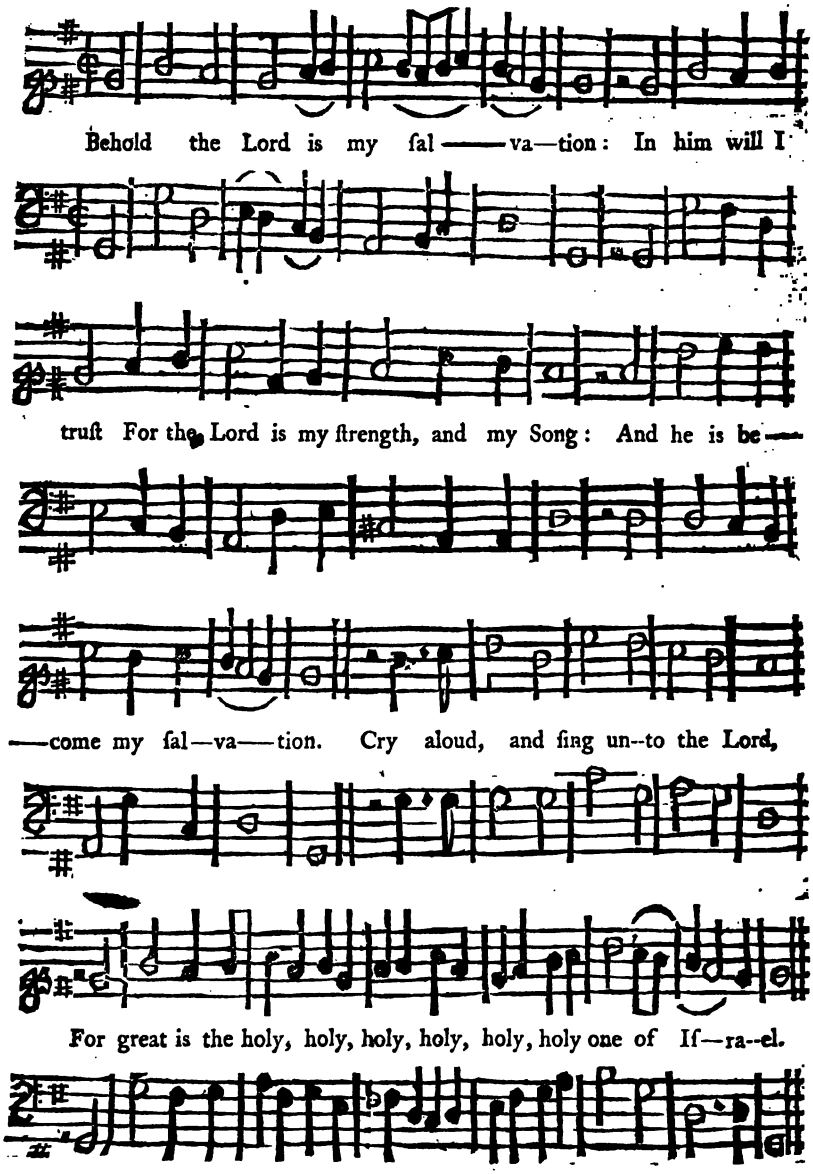

As it was in the be—gin-ning is now, is
As it was in the be—gin-ning is
was in the be—ginning is now, is now and e—ver
now and e—ver ſhall be. As it was in the be——
As it was in the be——ing gin--n is now, is
now and e——ver. is now and e-ver, ſhall be
ſhall be world with——

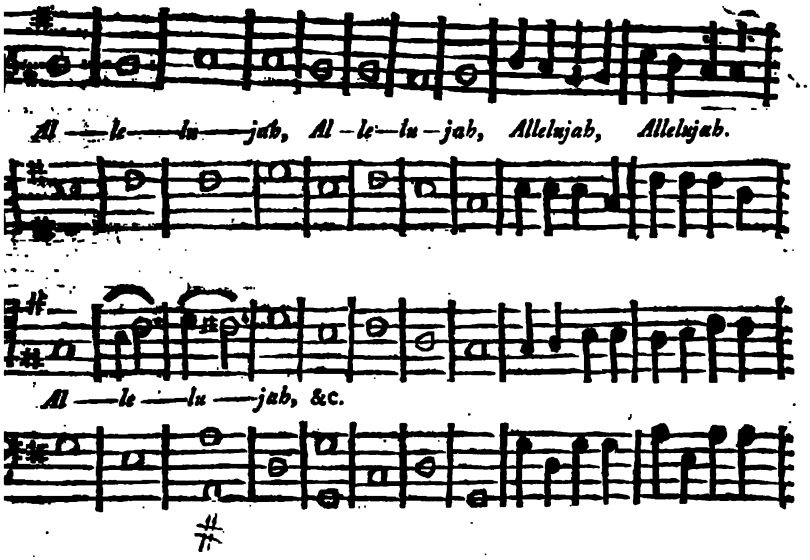

——ginning is now, is now and e—ver ſhall be world with——
now and e--ver ſhall be world with ——————out
As it was in the be—gin—ning is now, is now and e—ver
——out end. As it was in the be-ginning is now and e—ver
—— out end, world with —— out
end. As it was in the be-ginning is now, is now and e--ver
ſhall be world with —— out end, with——out
ſhall be world with——out end.

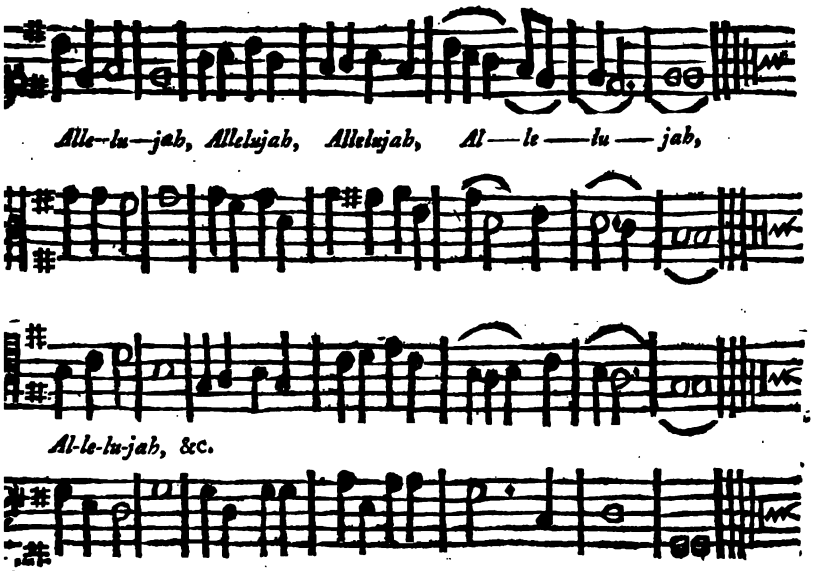

end, world with——out end. *A——men.*
shall be world with——ou——t end. *A——men.*
end, world without end, *A——men.*
world with——out end, with—out end. *A——men.*

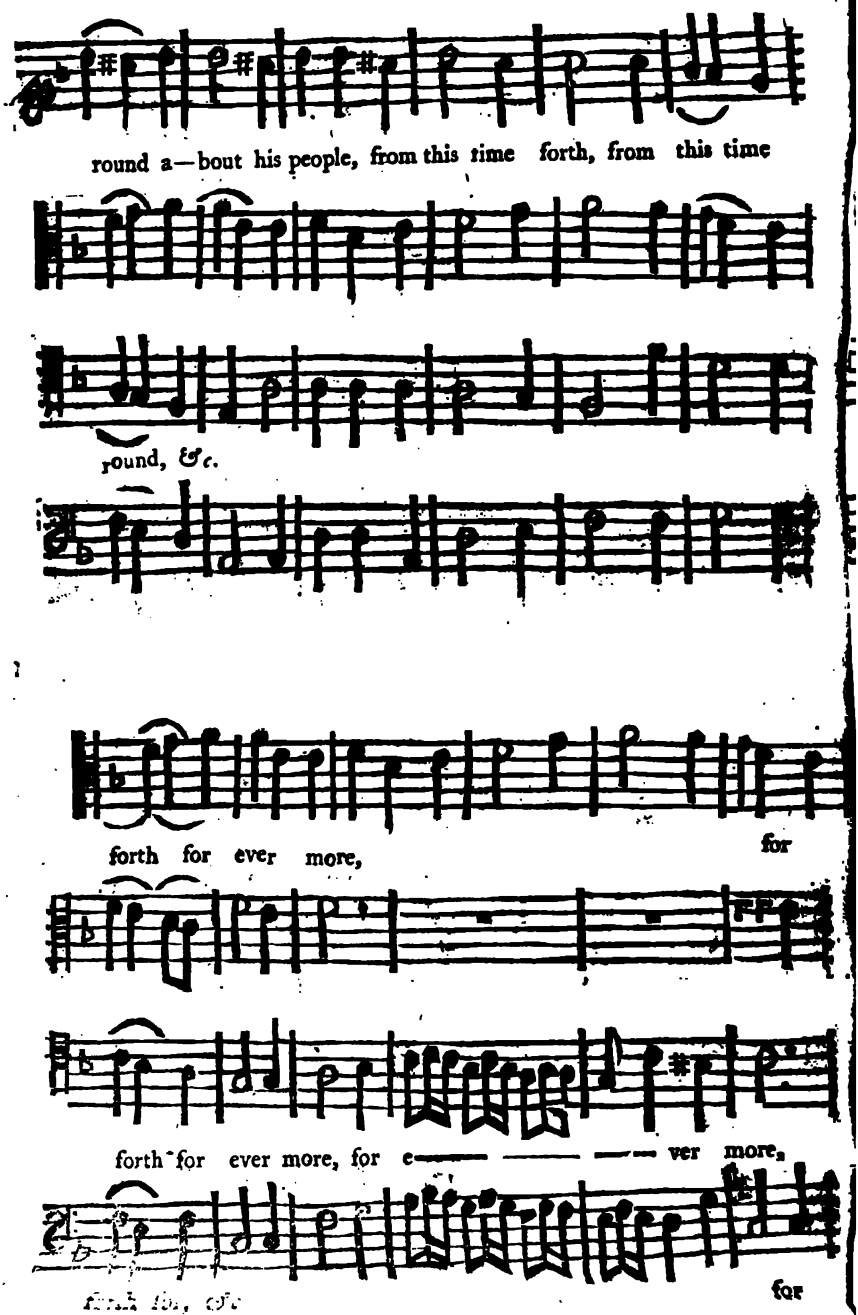
ANTHEMS.

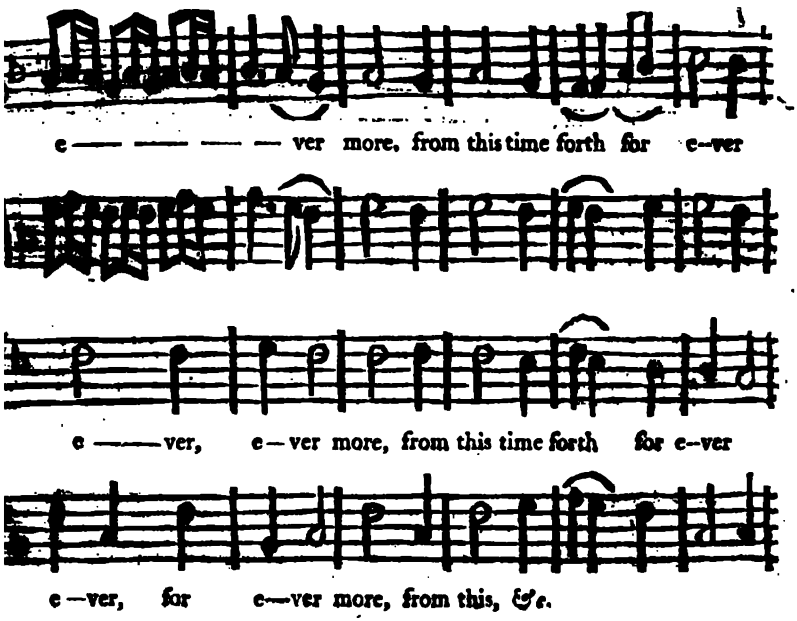
ANTHEM I. *Iſaiah* Chap. 12.

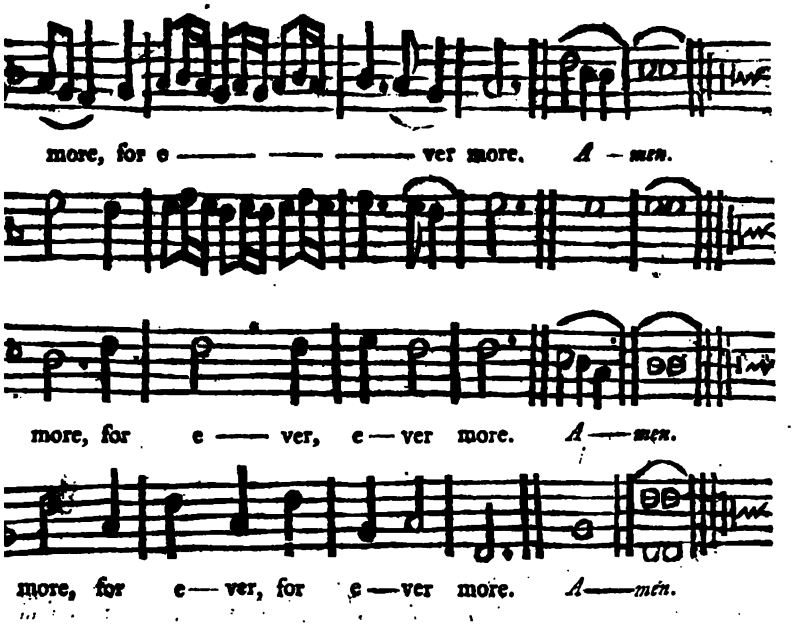



Al — le — lu — jah, Al — le — lu — jah, Allelujah, Allelujah.
Al — le — lu — jah, &c.

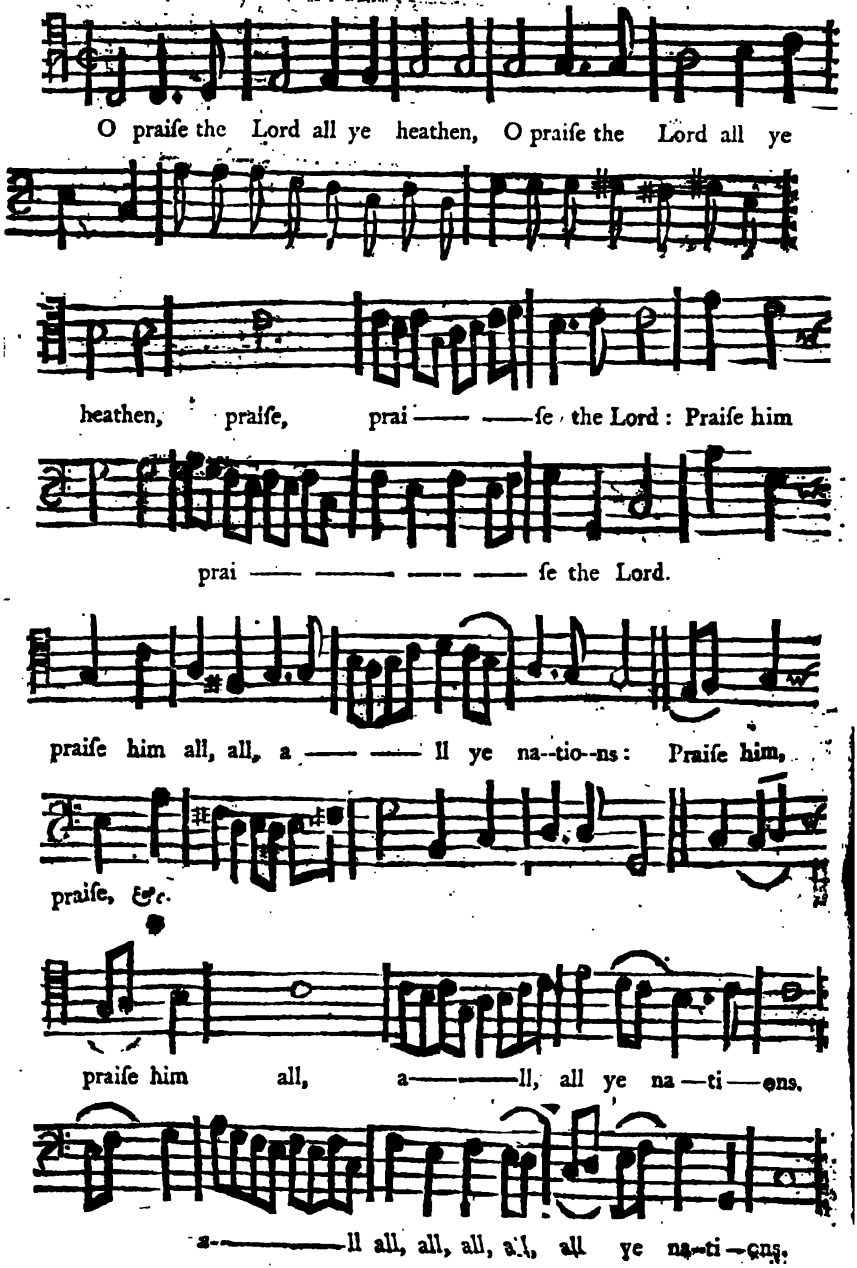

Alle-lu-jah, Allelujah, Allelujah, Al — le — lu — jah,
Al-le-lu-jah, &c.

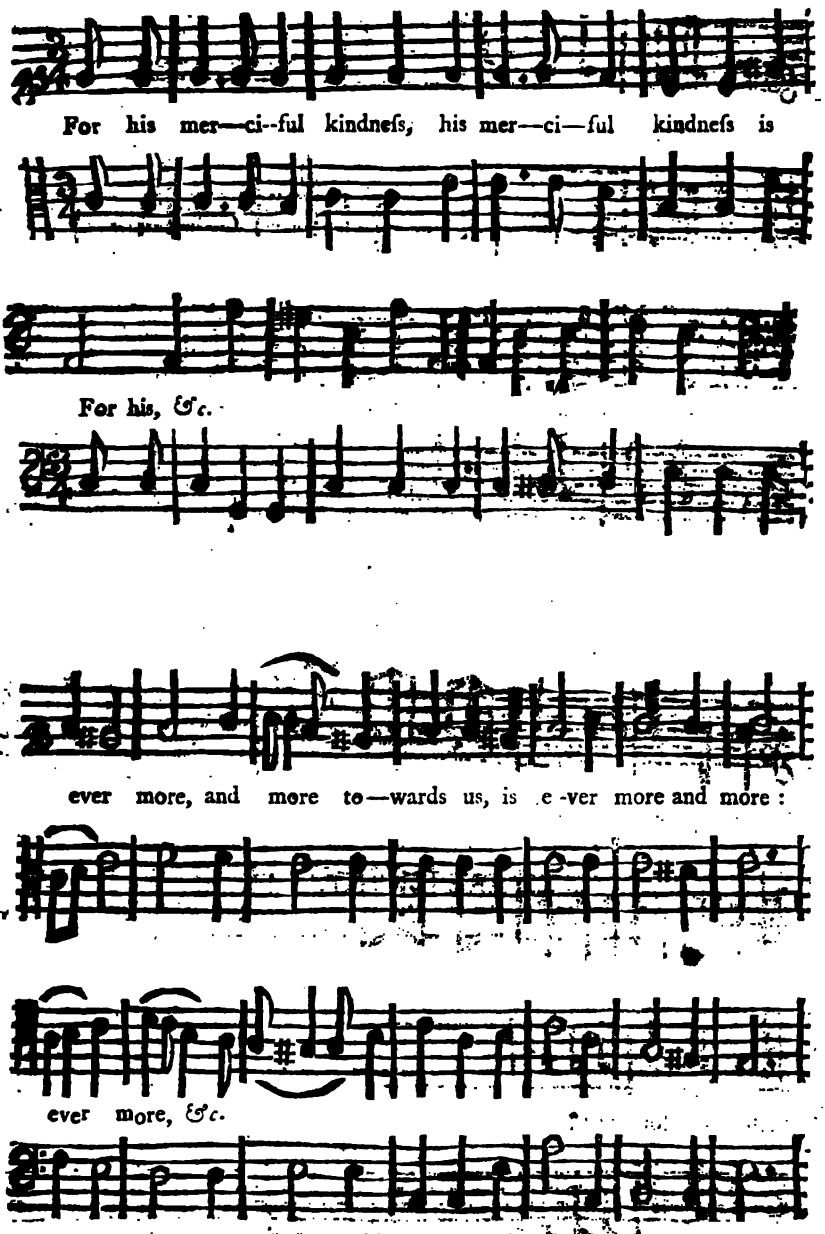

round a—bout his people, from this time forth, from this time
round, &c.
forth for ever more,
for
forth for ever more, for e——— ——— ——— ver more,
for

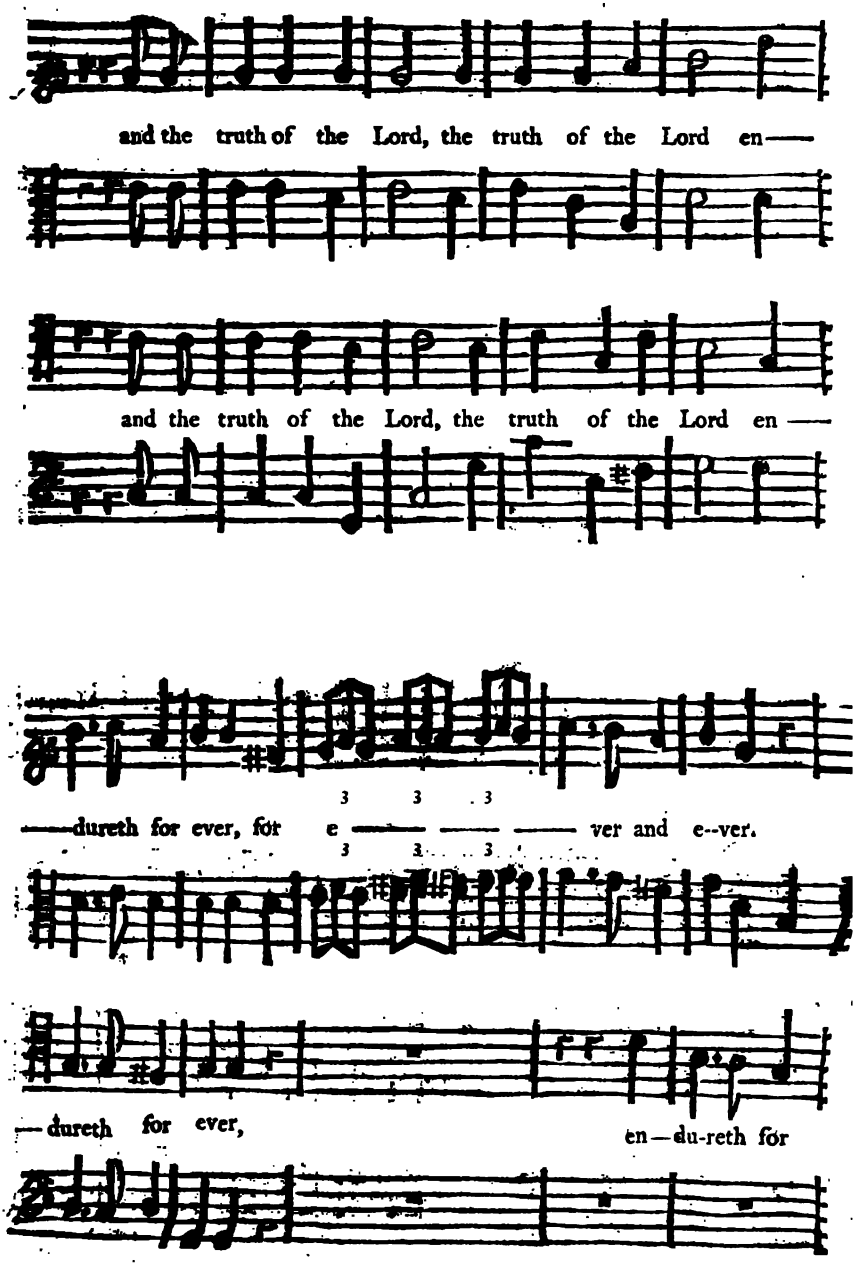

e —— —— —— —— ver more, from this time forth for e-ver
e ——ver, e—ver more, from this time forth for e-ver
e—ver, for e—ver more, from this, &c.

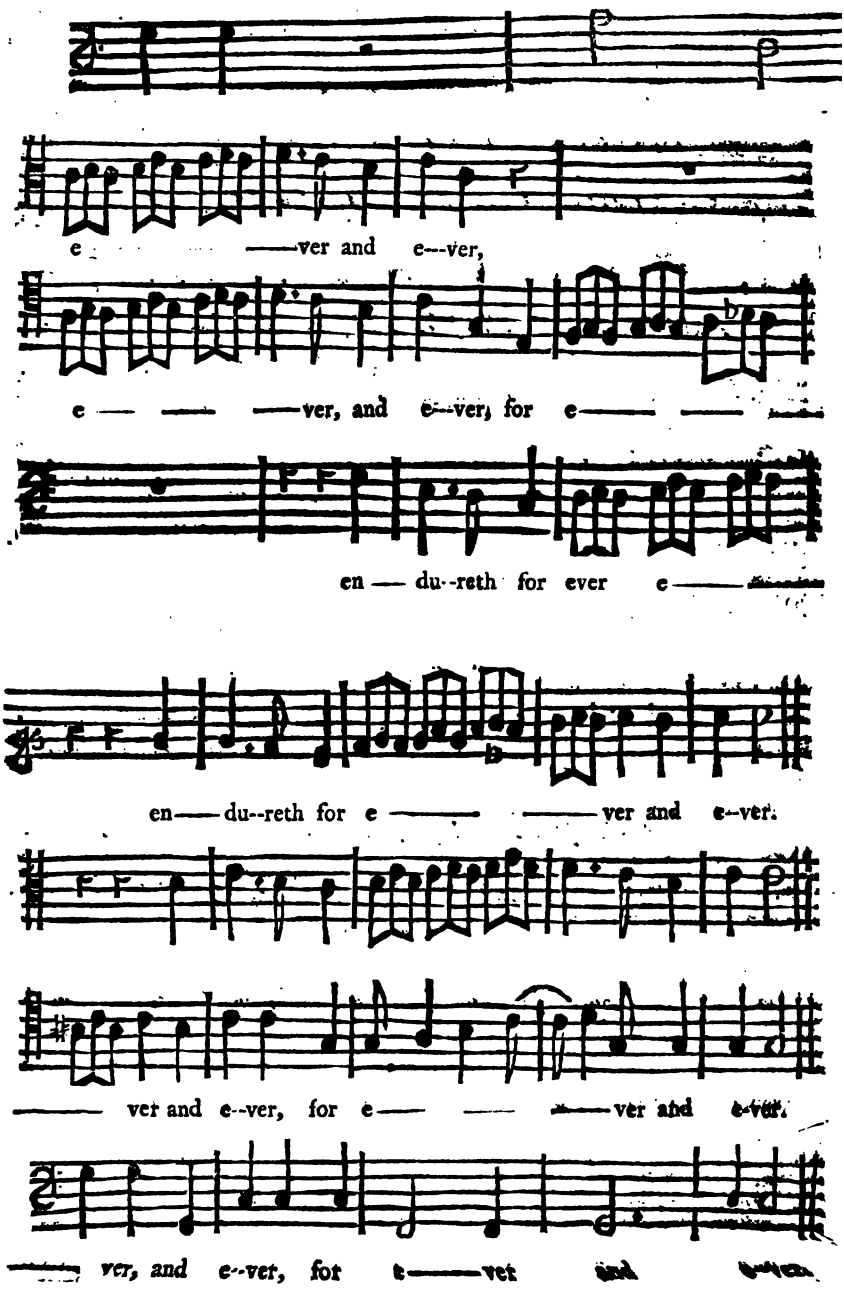

more, for e —— —— —— ver more. *A — men.*
more, for e —— ver, e — ver more. *A — men.*
more, for e— ver, for e —ver more. *A——men.*

ANTHEM III. *Pſalm* 117.

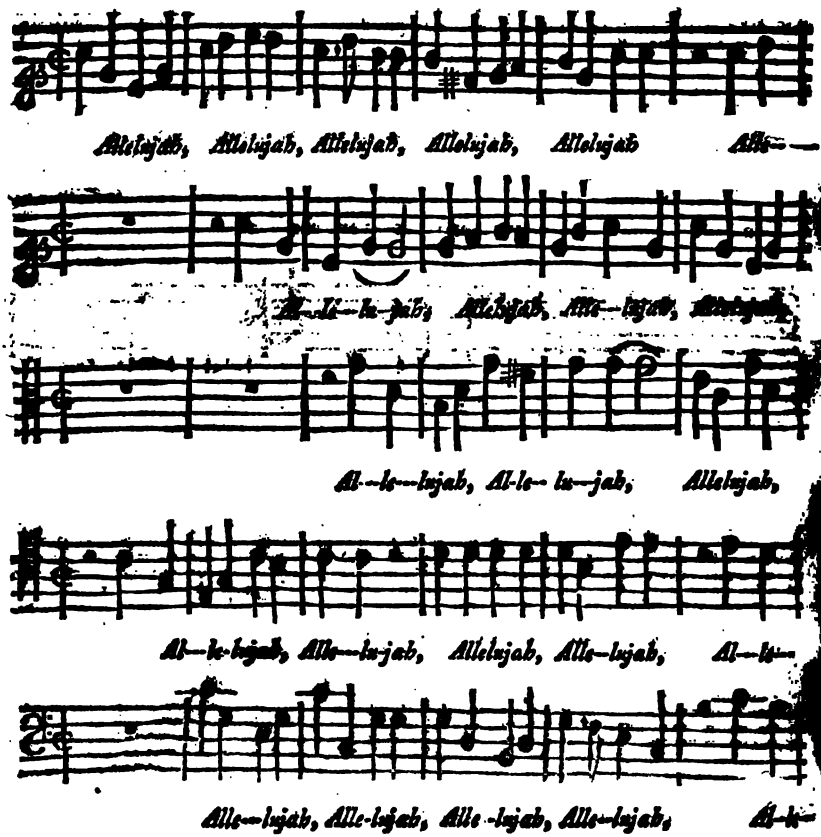



For his mer—ci--ful kindneſs, his mer—ci—ful kindneſs is
For his, &c.
ever more, and more to—wards us, is e-ver more and more:
ever more, &c.

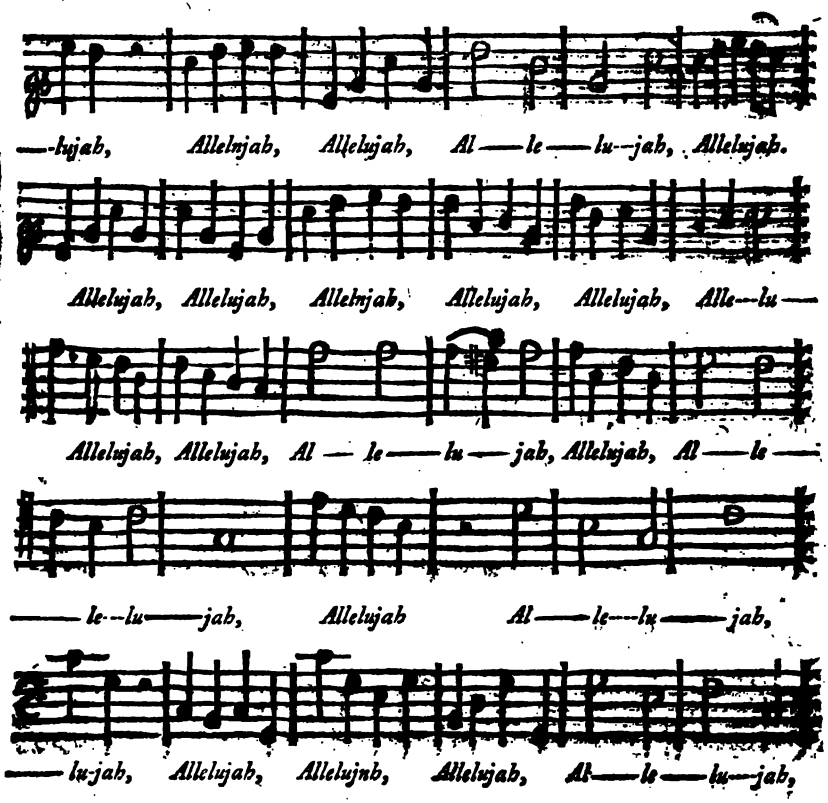

and the truth of the Lord, the truth of the Lord en——
and the truth of the Lord, the truth of the Lord en——
——dureth for ever, for e——ver and e--ver.
—dureth for ever,
en—du-reth for


e ——ver and e--ver,
e —— —— ——ver, and e--ver, for e—— ——
en —— du--reth for ever e——
en—— du--reth for e —— ——ver and e--ver.
—— ver and e--ver, for e—— —— ——ver and e-ver.
——— ver, and e--ver, for e——vet and

CHORUS. A. 5 Voc.

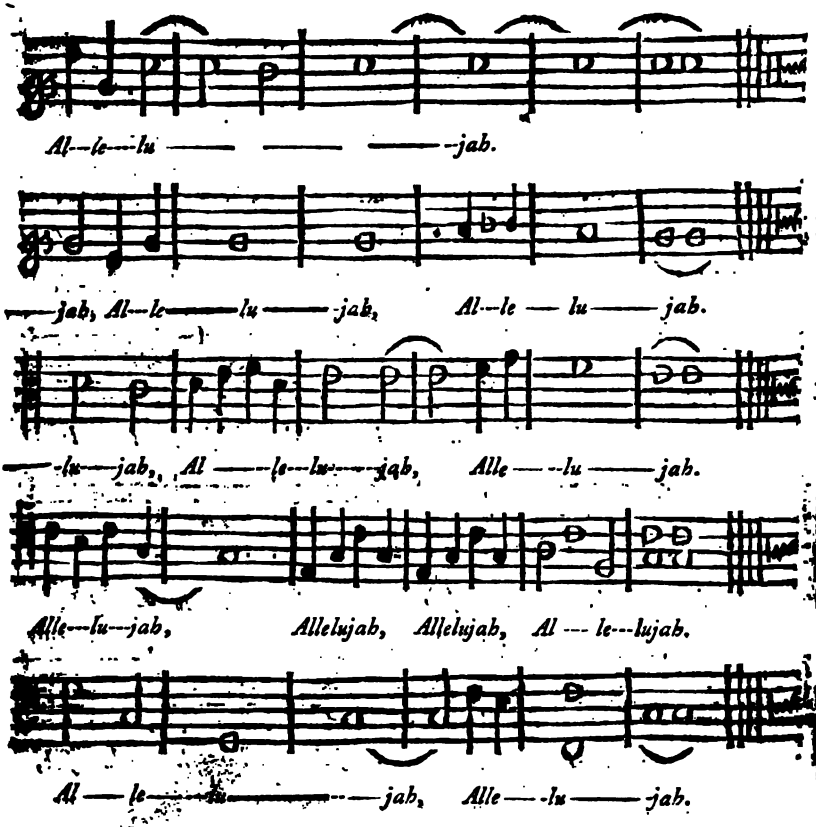


CHORUS. *A. 5. Voc.*

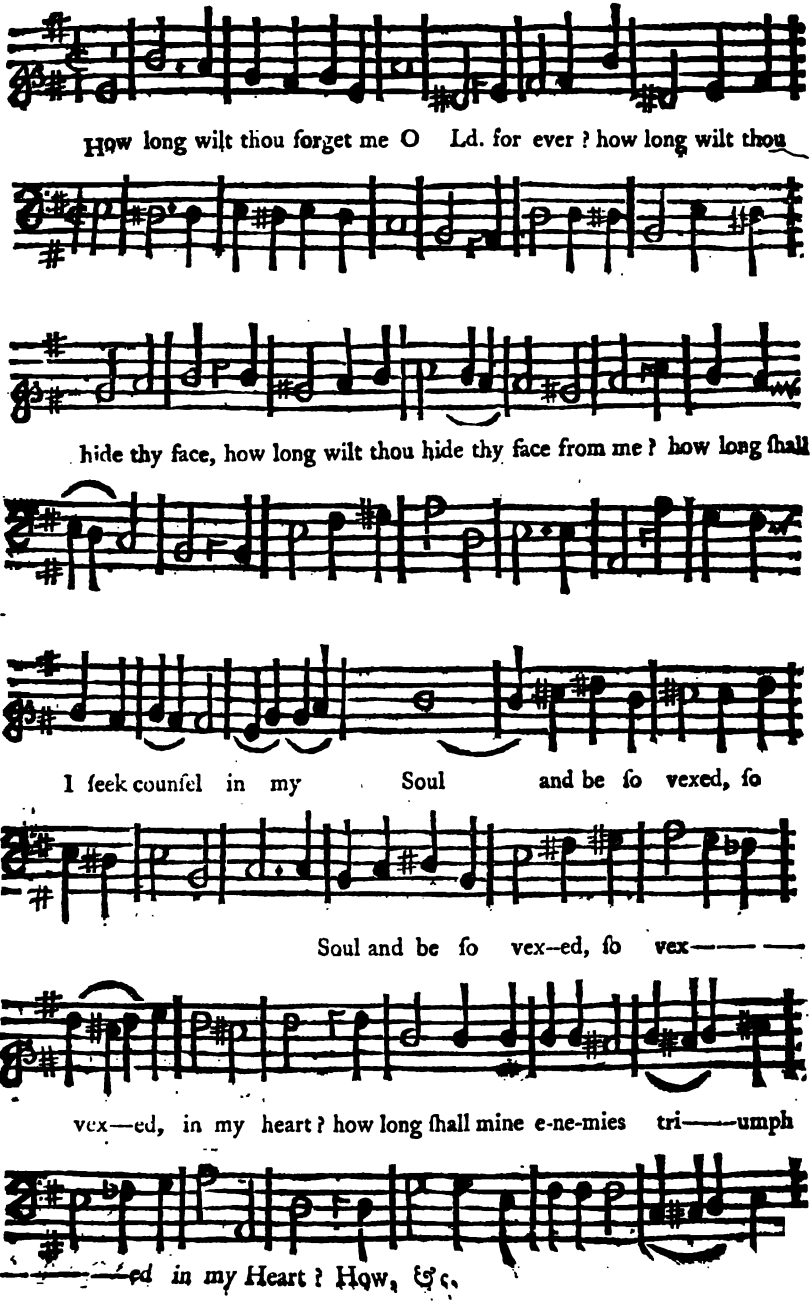


ANTHEM III.

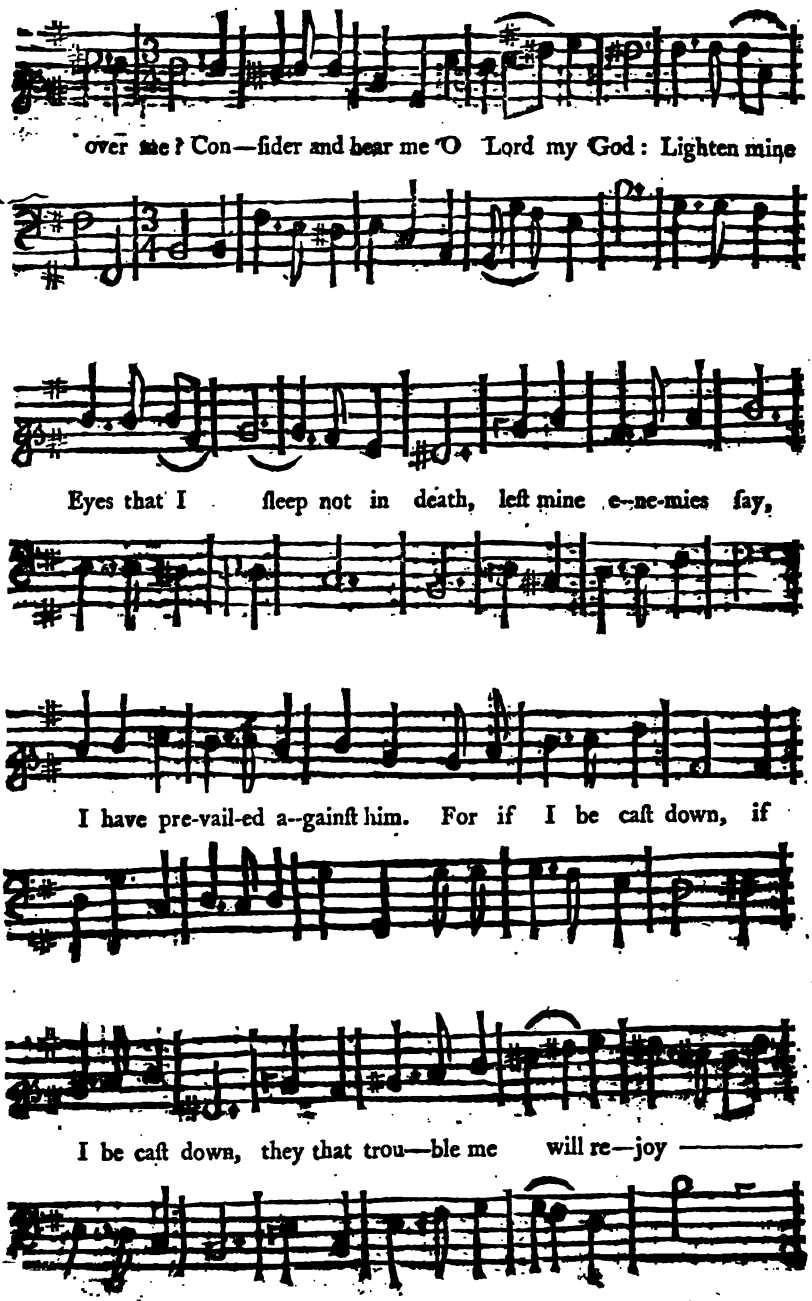
CHORUS. *A. 5 Voc.*

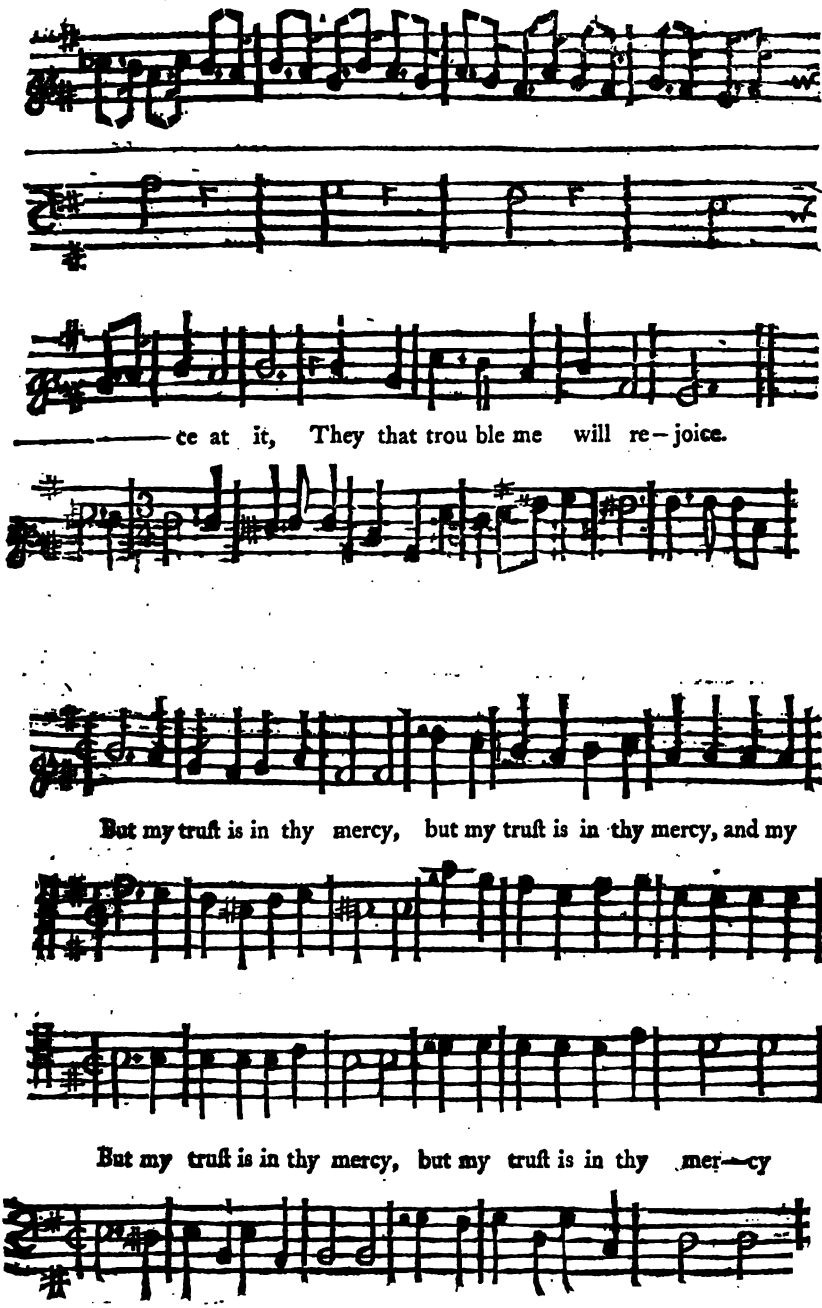


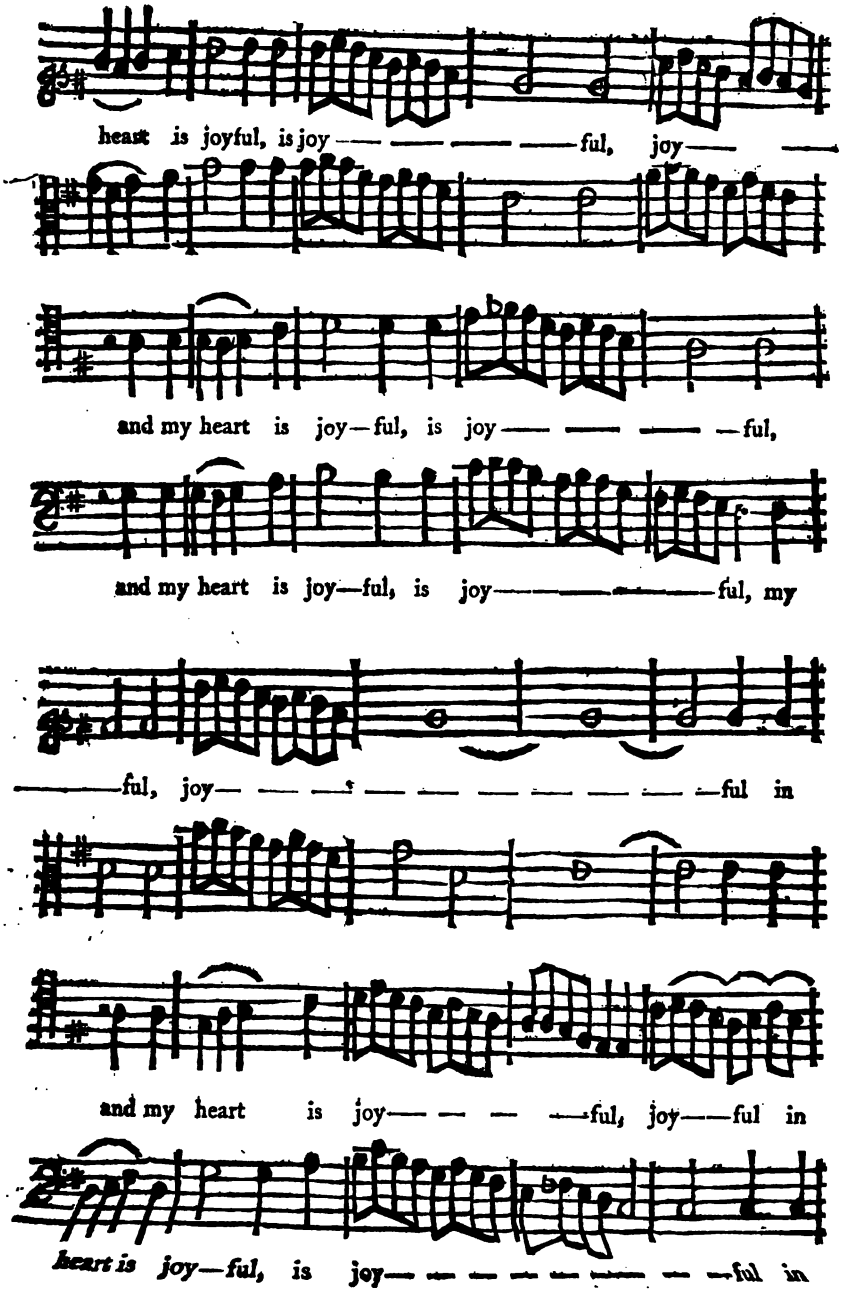
ANTHEM IV. *Pſalm* 13.

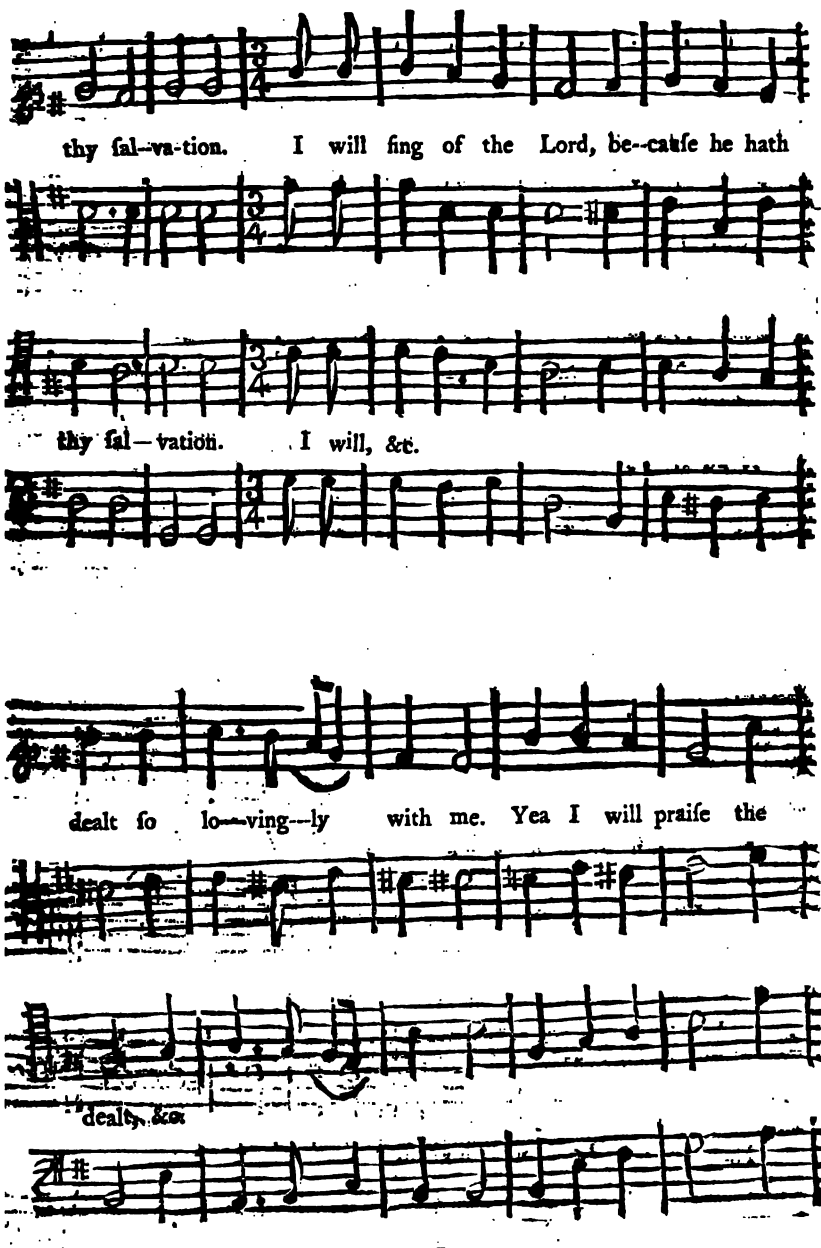


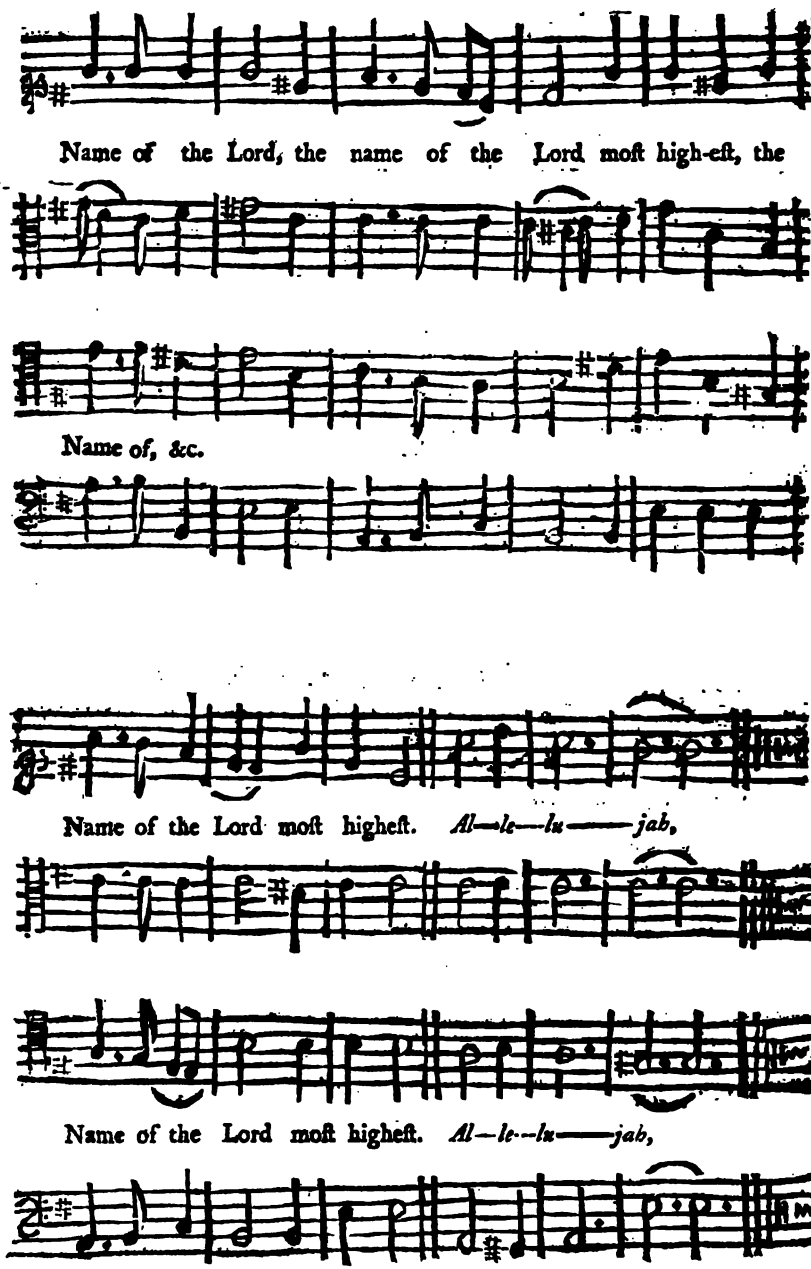
ANTHEM. IV.


over me? Con—ſider and hear me O Lord my God: Lighten mine
Eyes that I ſleep not in death, leſt mine e-ne-mies ſay,
I have pre-vail-ed a-gainſt him. For if I be caſt down, if
I be caſt down, they that trou—ble me will re—joy

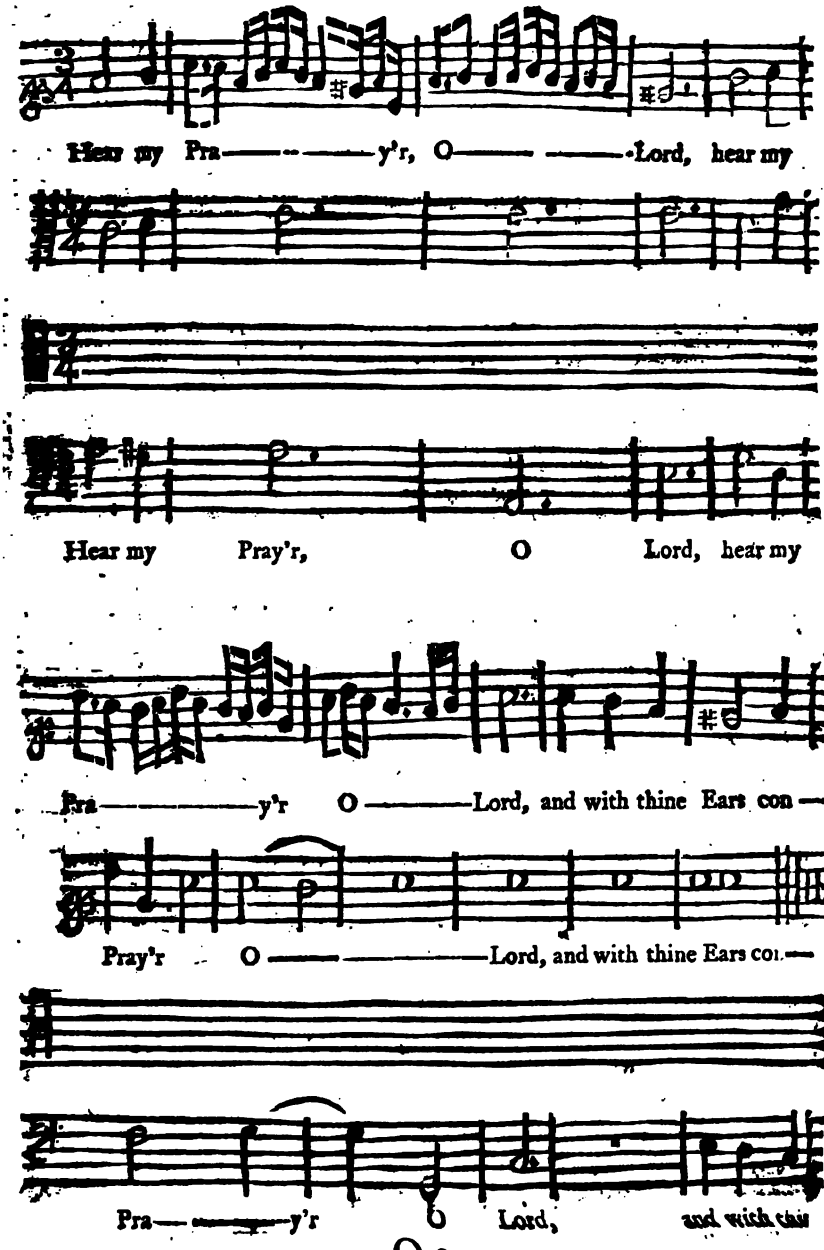

ce at it, They that trou ble me will re-joice.
But my truſt is in thy mercy, but my truſt is in thy mercy, and my
But my truſt is in thy mercy, but my truſt is in thy mer-cy

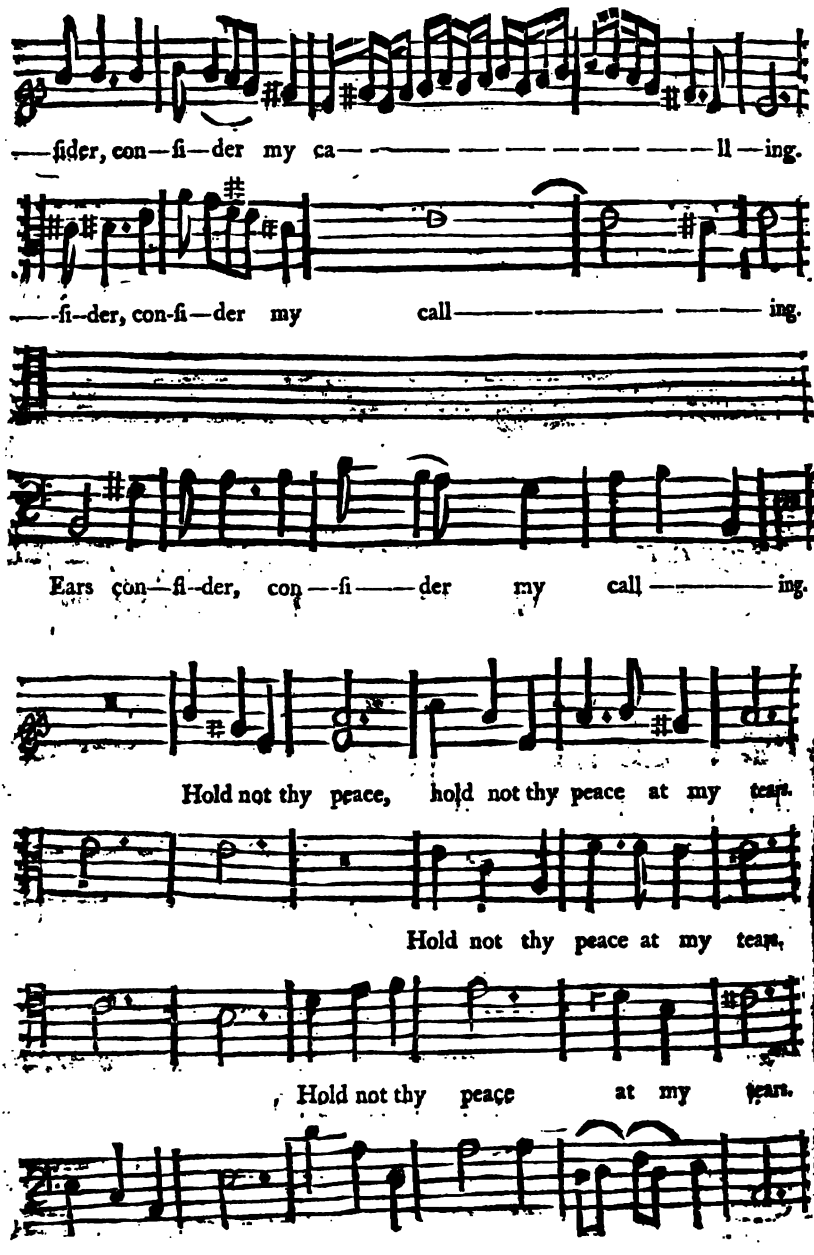

heart is joyful, is joy — — — — — ful, joy — —
and my heart is joy—ful, is joy — — — — ful,
and my heart is joy—ful, is joy — — — — — ful, my
— — — ful, joy — — — — — — — — — — — ful in
and my heart is joy — — — — ful, joy — — ful in
heart is joy—ful, is joy — — — — — — — — ful in

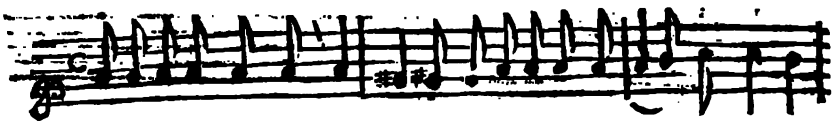

thy ſal--va-tion. I will ſing of the Lord, be--cauſe he hath
thy ſal—vation. I will, &c.
dealt ſo lo—ving--ly with me. Yea I will praiſe the
dealt, &c.

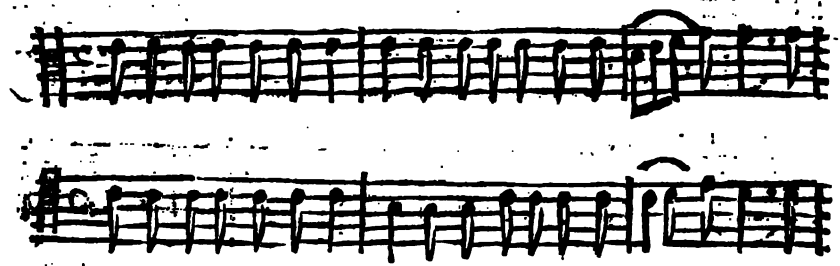

Name of the Lord, the name of the Lord moſt high-eſt, the
Name of, &c.
Name of the Lord moſt higheſt. Al—le—lu——jah,
Name of the Lord moſt higheſt. Al—le—lu——jah,

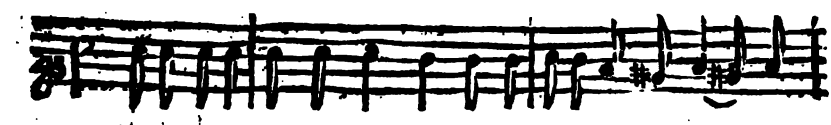
ANTHEM V. *Pſalm* 39, *Verſe* 13, 14, 15.

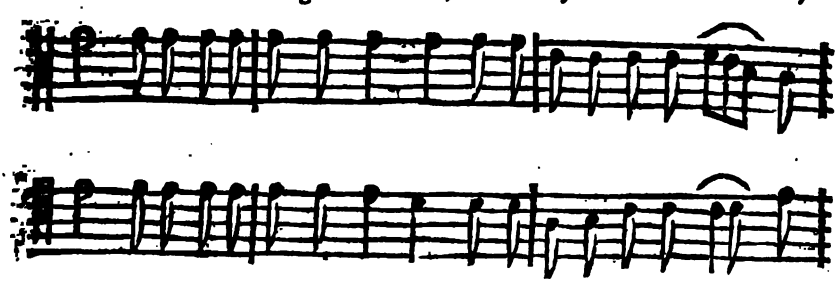


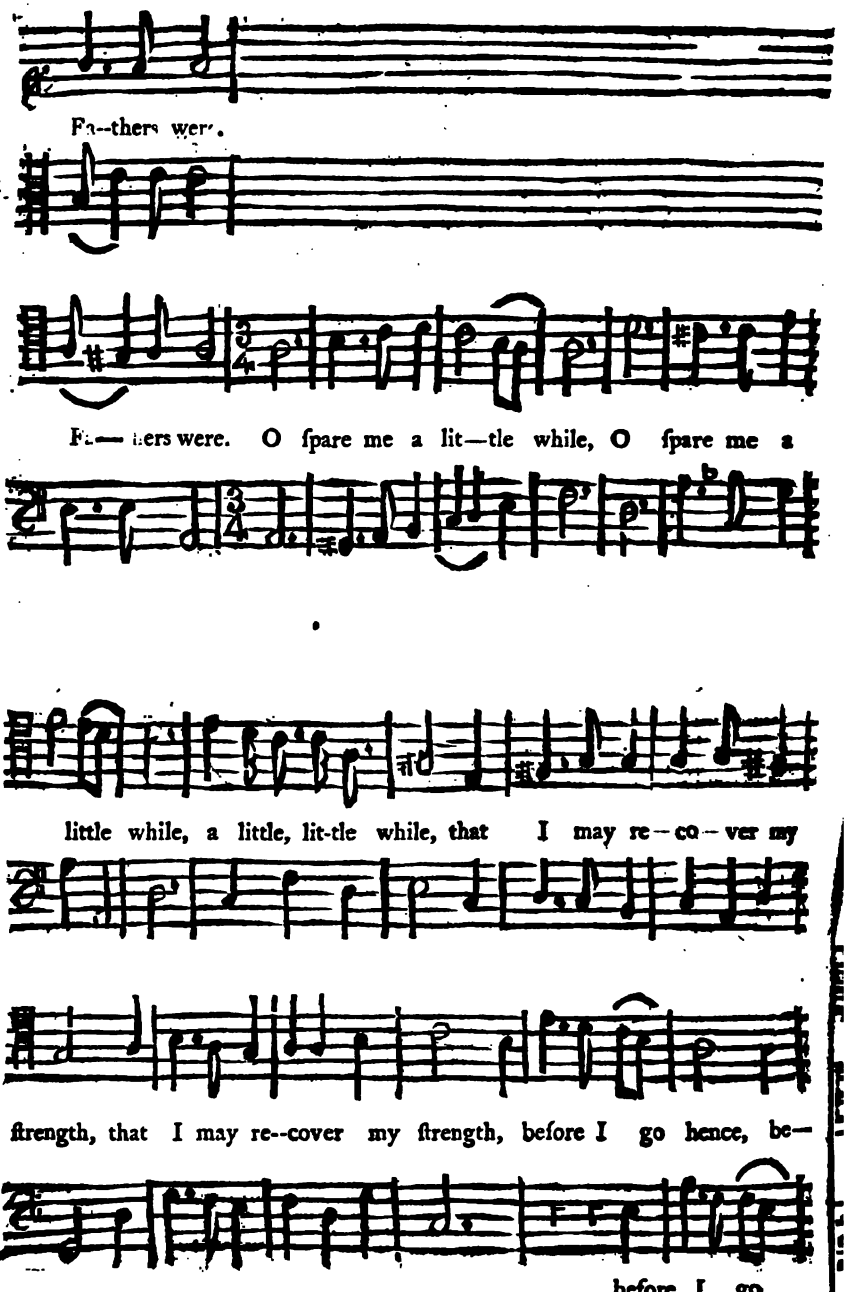

—ſider, con—ſi—der my ca— ll —ing.
—ſi—der, con-ſi—der my call ing.
Ears con—ſi—der, con—ſi—der my call ing.
Hold not thy peace, hold not thy peace at my tears.
Hold not thy peace at my tears,
Hold not thy peace at my tears.
Hold not thy peace, hold not thy peace, thy peace at my tears,

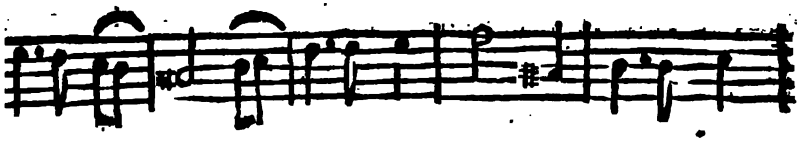

For I am a ſtran-ger with thee, and a ſojourner as all my Fathers


For I am, &c.

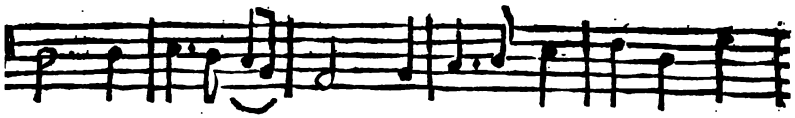

were. For I am a ſtranger with thee, and a ſojourner as all my


were. For I am, &c.

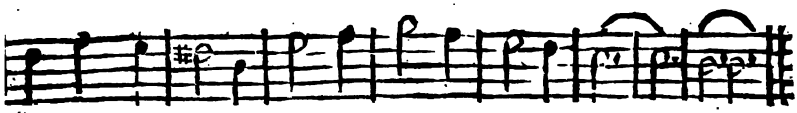

Fa--thers were.
Fa— thers were. O ſpare me a lit—tle while, O ſpare me a
little while, a little, lit-tle while, that I may re—co—ver my
ſtrength, that I may re--cover my ſtrength, before I go hence, be—
before I go



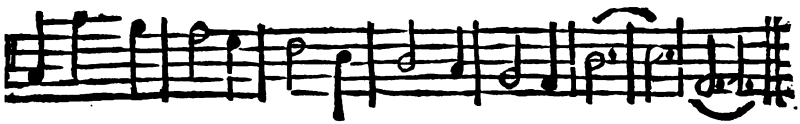
ore I go hence, and be no more ſeen, and be no more



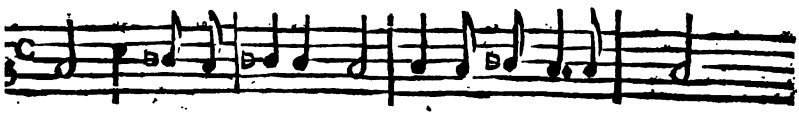
hence, be—fore I go hence, and be no more ſeen, no more,



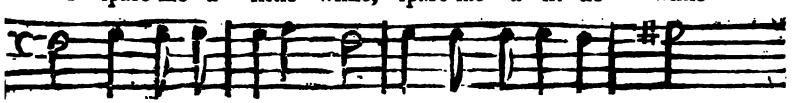
een, no more ſeen, no mo ——————————— -re ſeen.

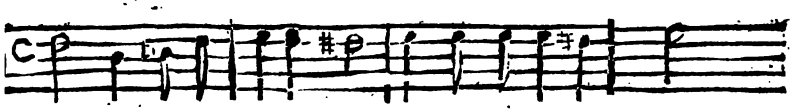


een, no more ſeen, no more, no more, no more, no more ſeen.



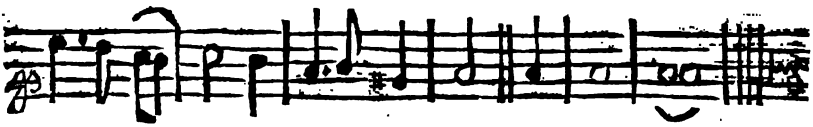
O ſpare me a little while, ſpare me a lit-tle while

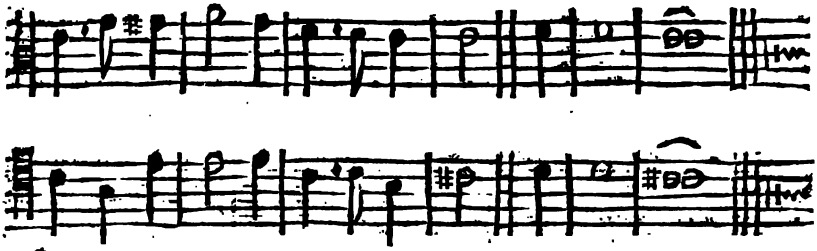




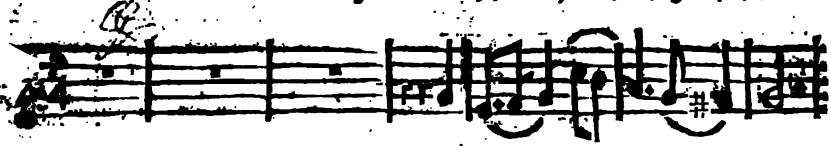
O ſpare, &c.

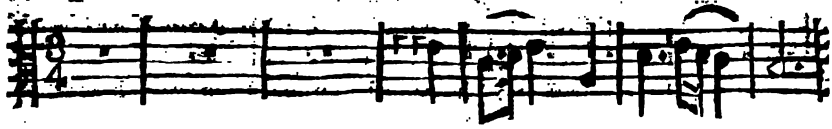
O ſpare me a little while, ſpare me a little while, that

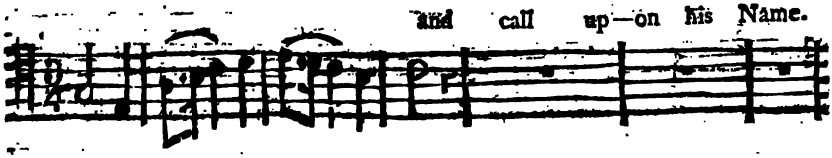


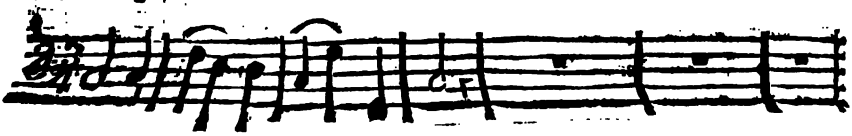


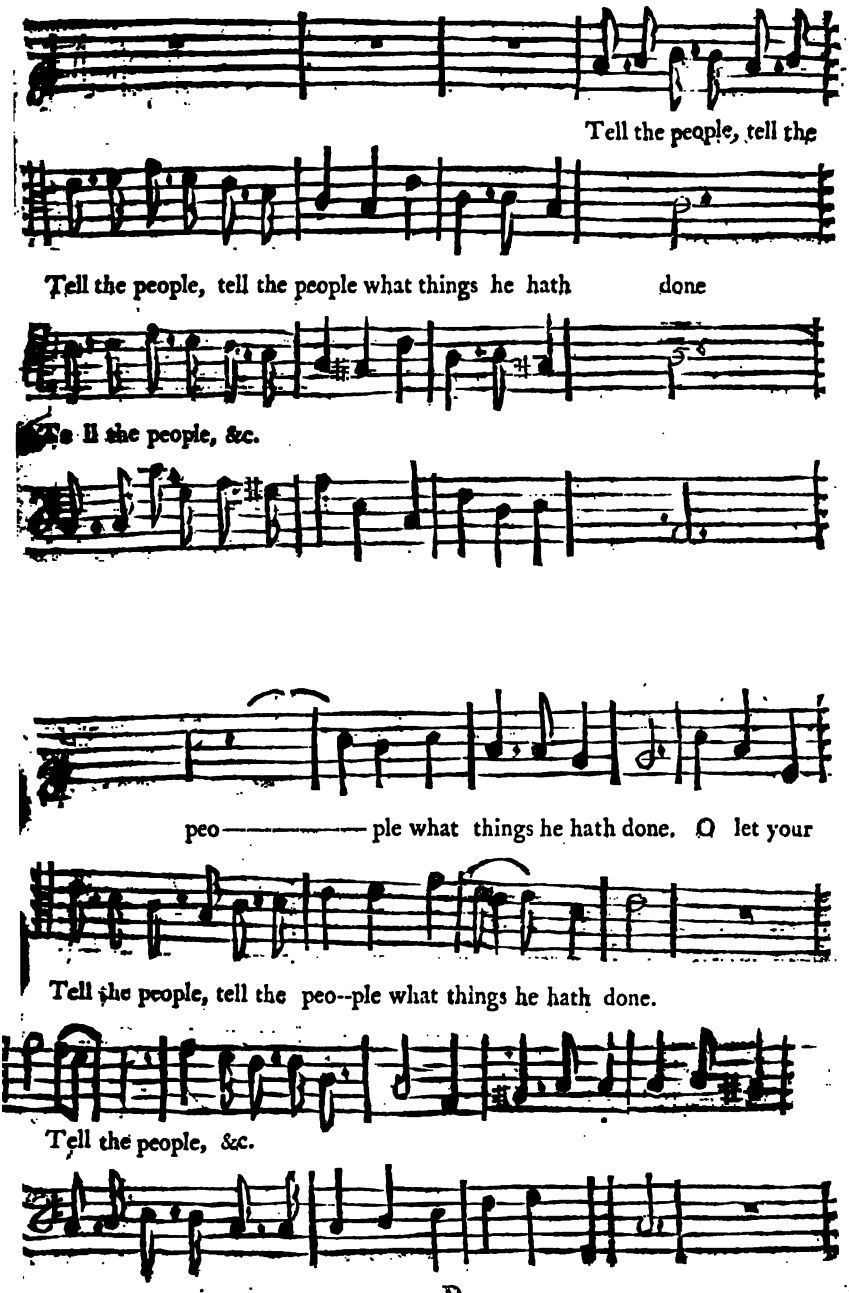
ANTHEM VI. *Pſalm* 105, *Verſe* 1, 2, 3, 4. 7, 8.



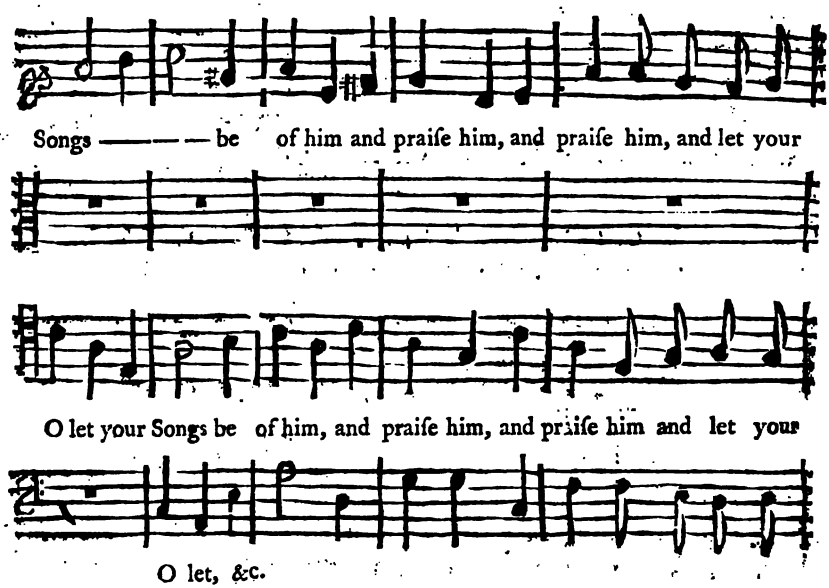


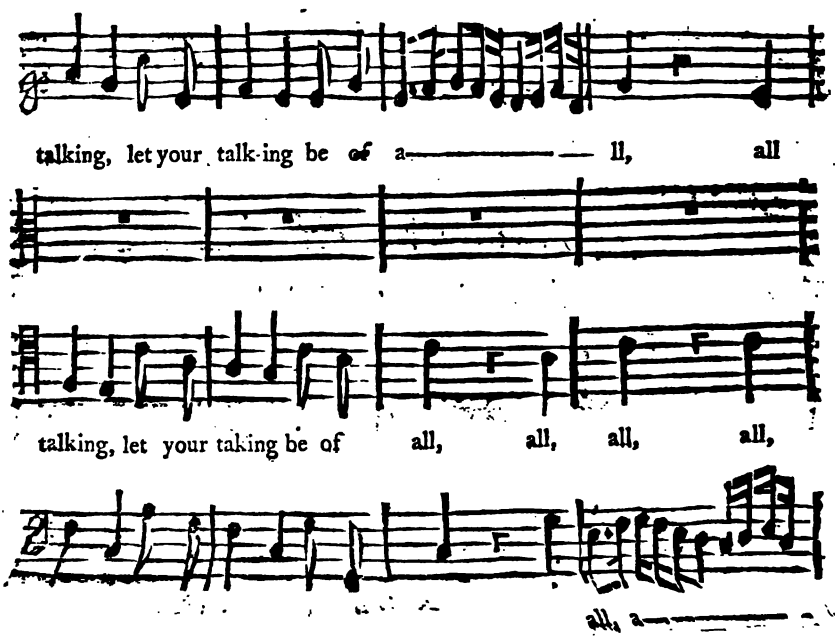


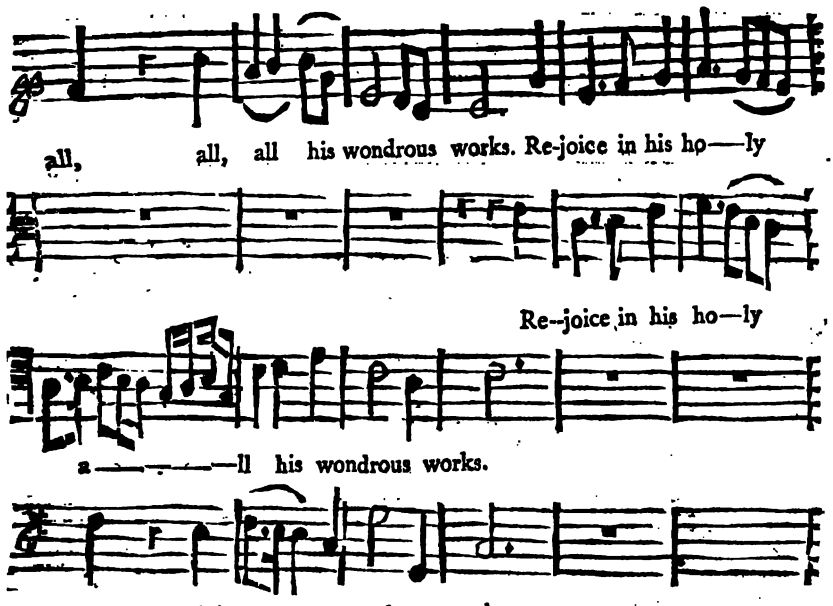


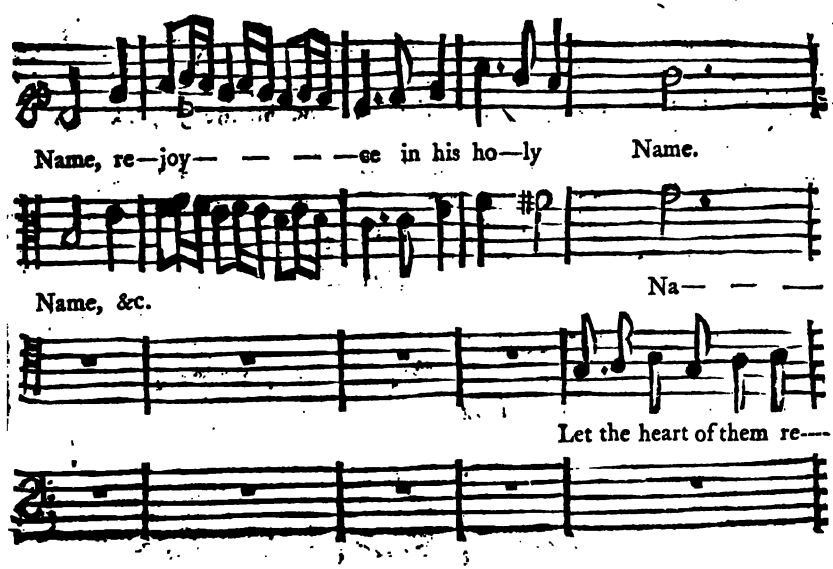

Tell the people, tell the
Tell the people, tell the people what things he hath done
Tell the people, &c.
peo——————ple what things he hath done. O let your
Tell the people, tell the peo--ple what things he hath done.
Tell the people, &c.

ANTHEM VI.

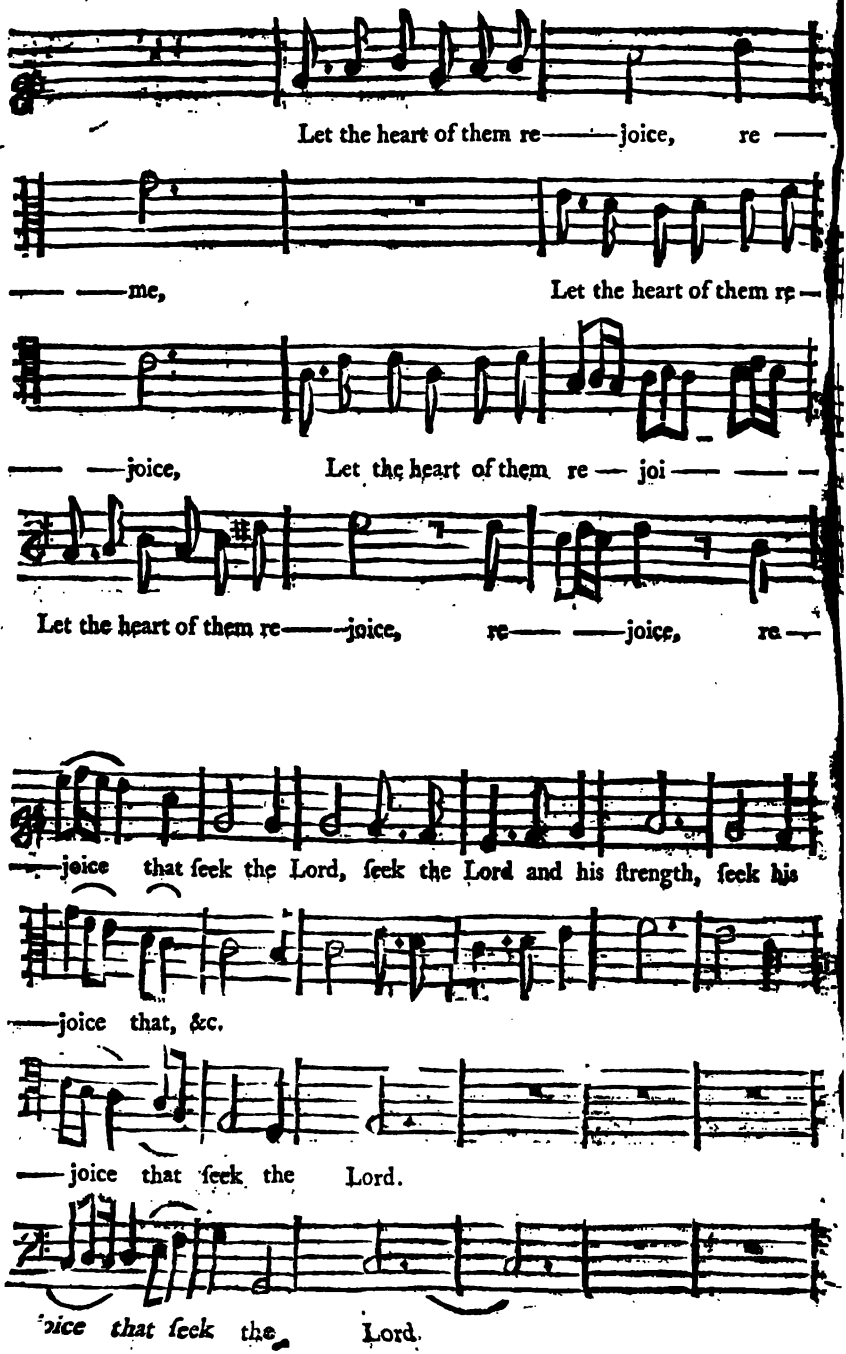

Songs —— be of him and praiſe him, and praiſe him, and let your
O let your Songs be of him, and praiſe him, and praiſe him and let your
O let, &c.


talking, let your talk-ing be of a—— ll, all
talking, let your taking be of all, all, all, all,
all, a——

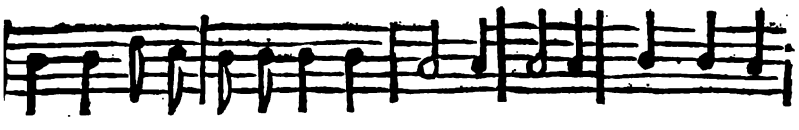

all, all, all his wondrous works. Re-joice in his ho—ly
Re-joice in his ho—ly
a————ll his wondrous works.
all, all, all his wondrous works.

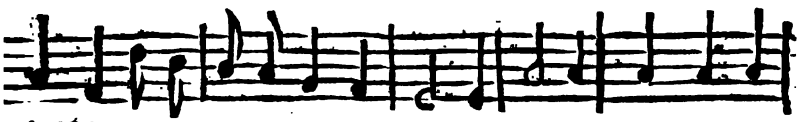

Name, re—joy— — — —ce in his ho—ly Name.
Name, &c.
Na— — —
Let the heart of them re—

ANTHEM VI.

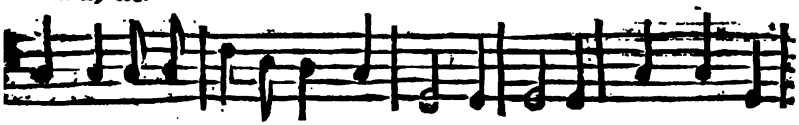

Let the heart of them re——joice, re——
——me, Let the heart of them re—
——joice, Let the heart of them re — joi——
Let the heart of them re——joice, re—— ——joice, re—
—joice that ſeek the Lord, ſeek the Lord and his ſtrength, ſeek his
—joice that, &c.
—joice that ſeek the Lord.
joice that ſeek the Lord.

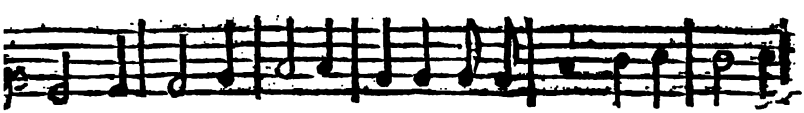
mindful of his co—venant and pro-miſe, that he made to a



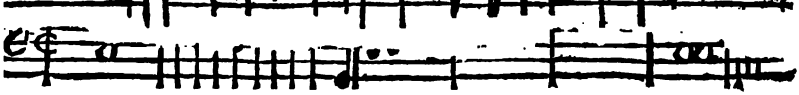


mindful, &c.



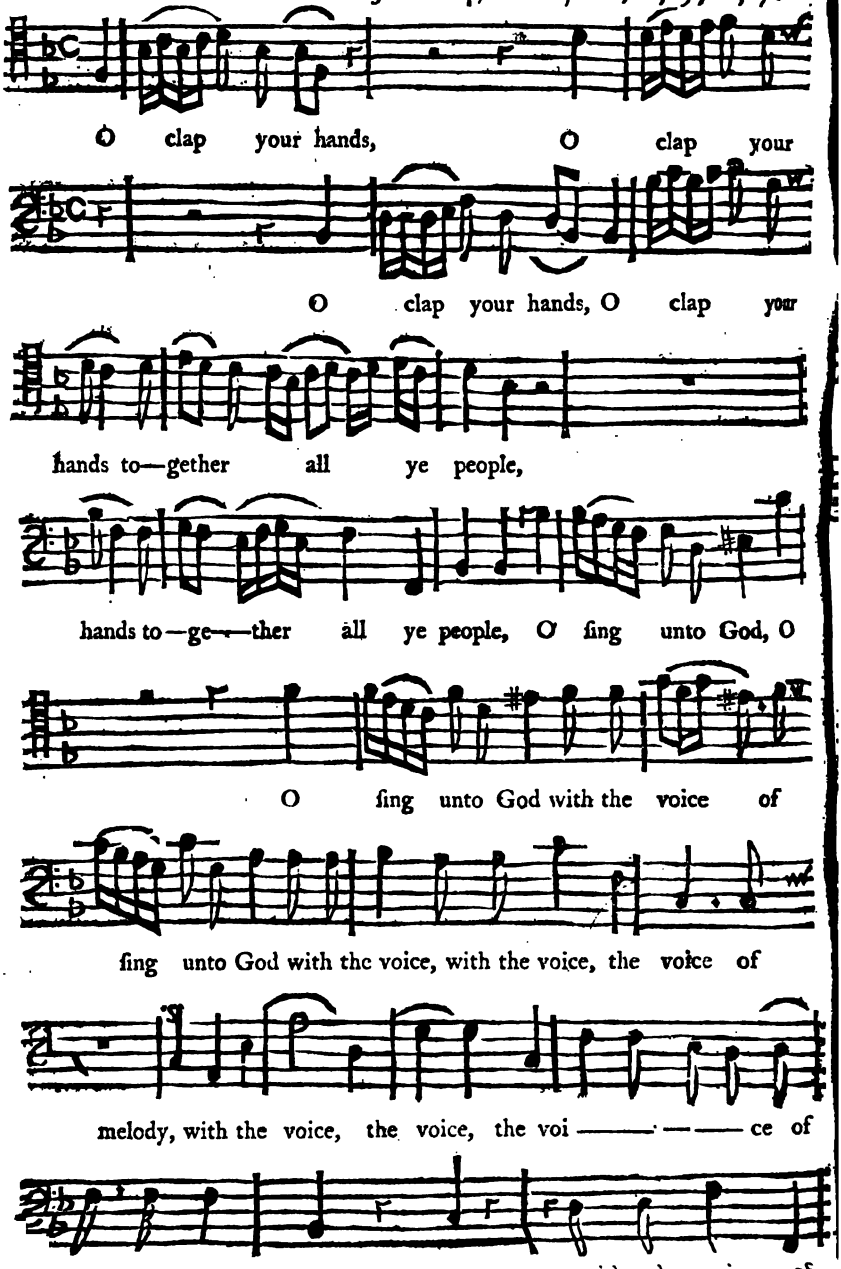


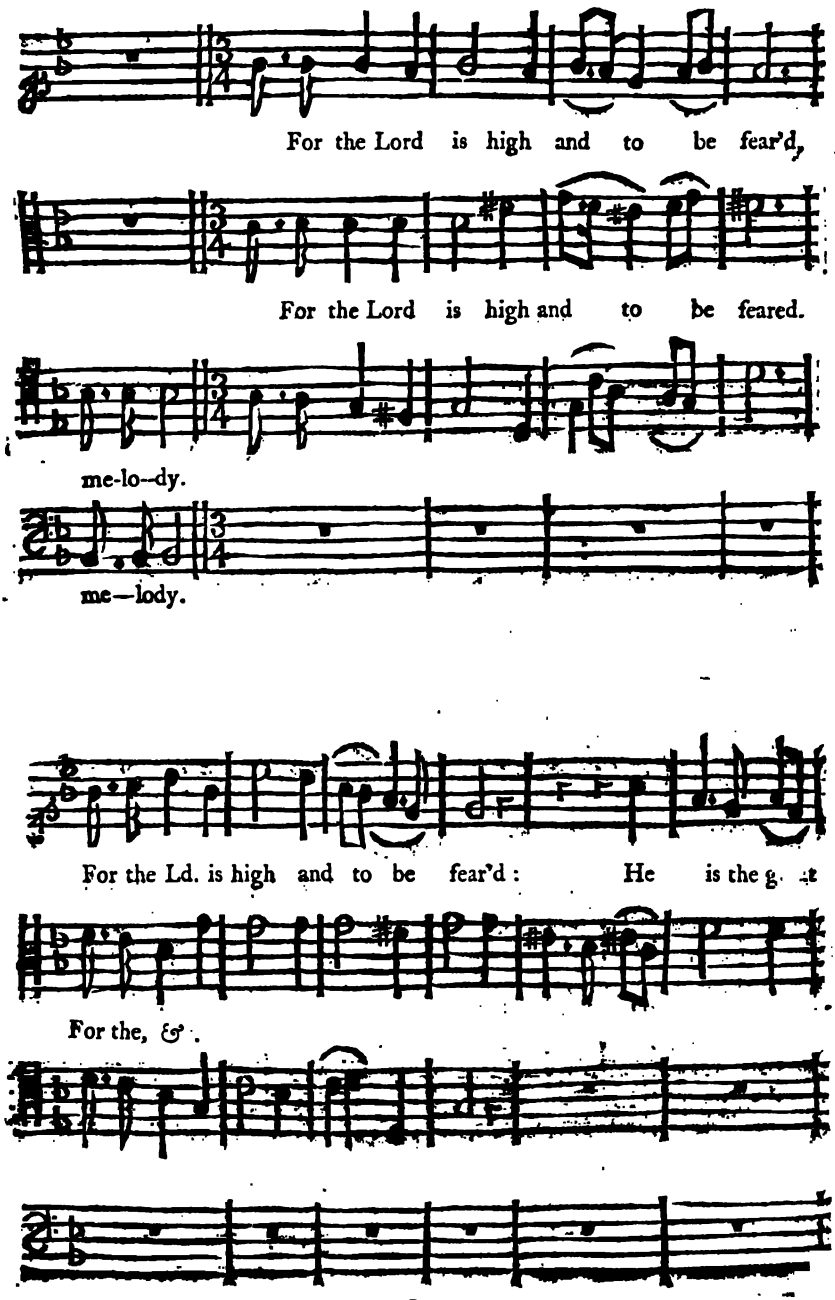
thouſand, thouſand Ge-ne—rations, that he made to a thou ſand

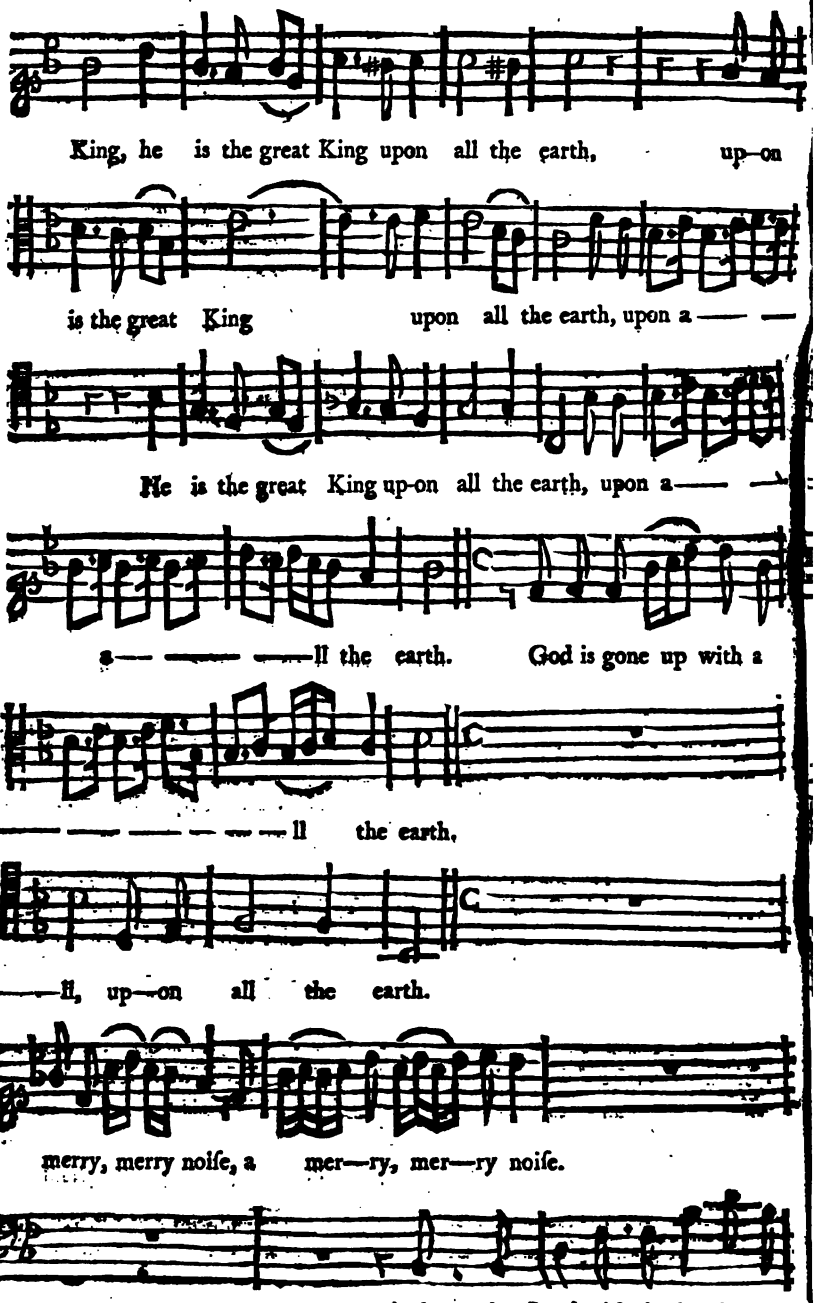


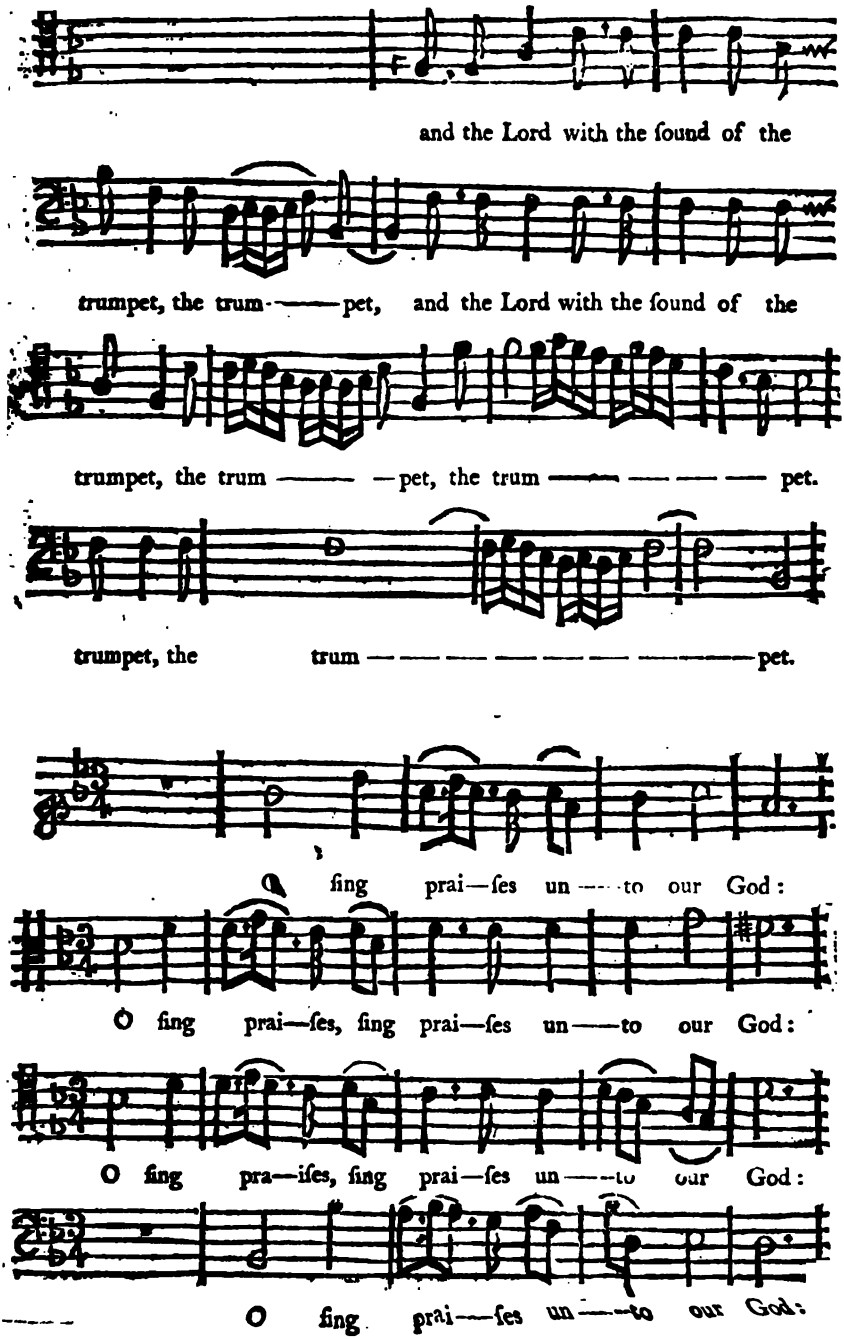
A —— —— —— —— —— men.

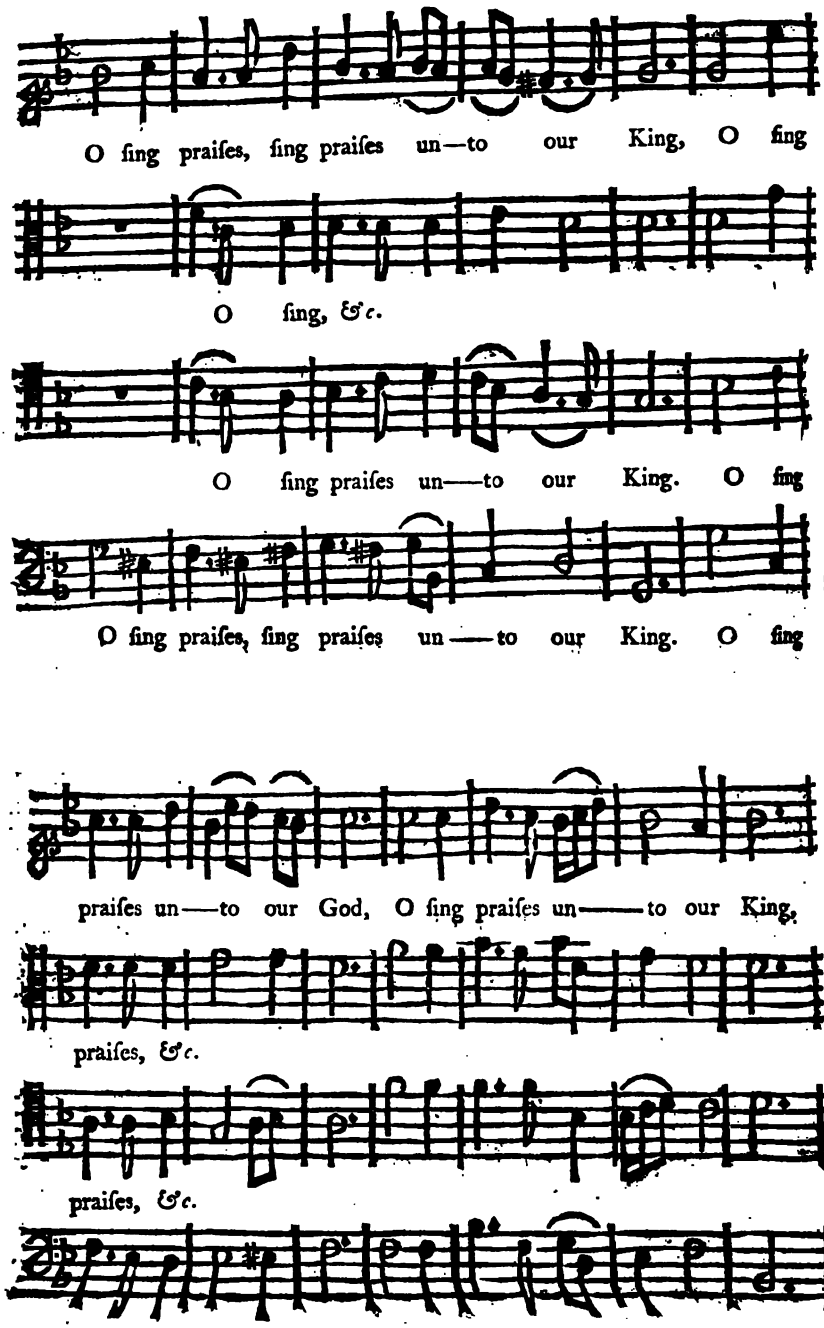
ANTHEM VII. *Pſalm* 47 *Verſe* 1, 2, 5, 6, 7.

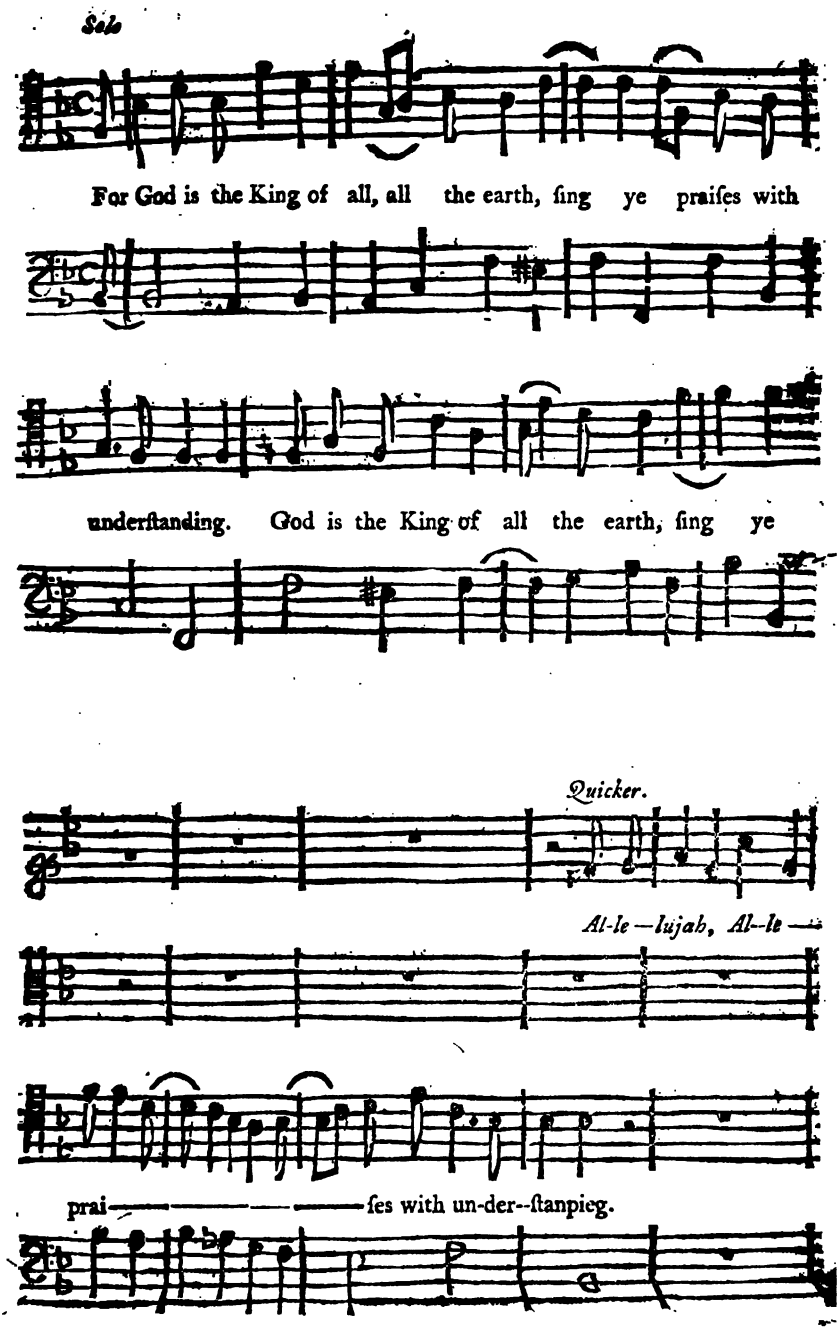


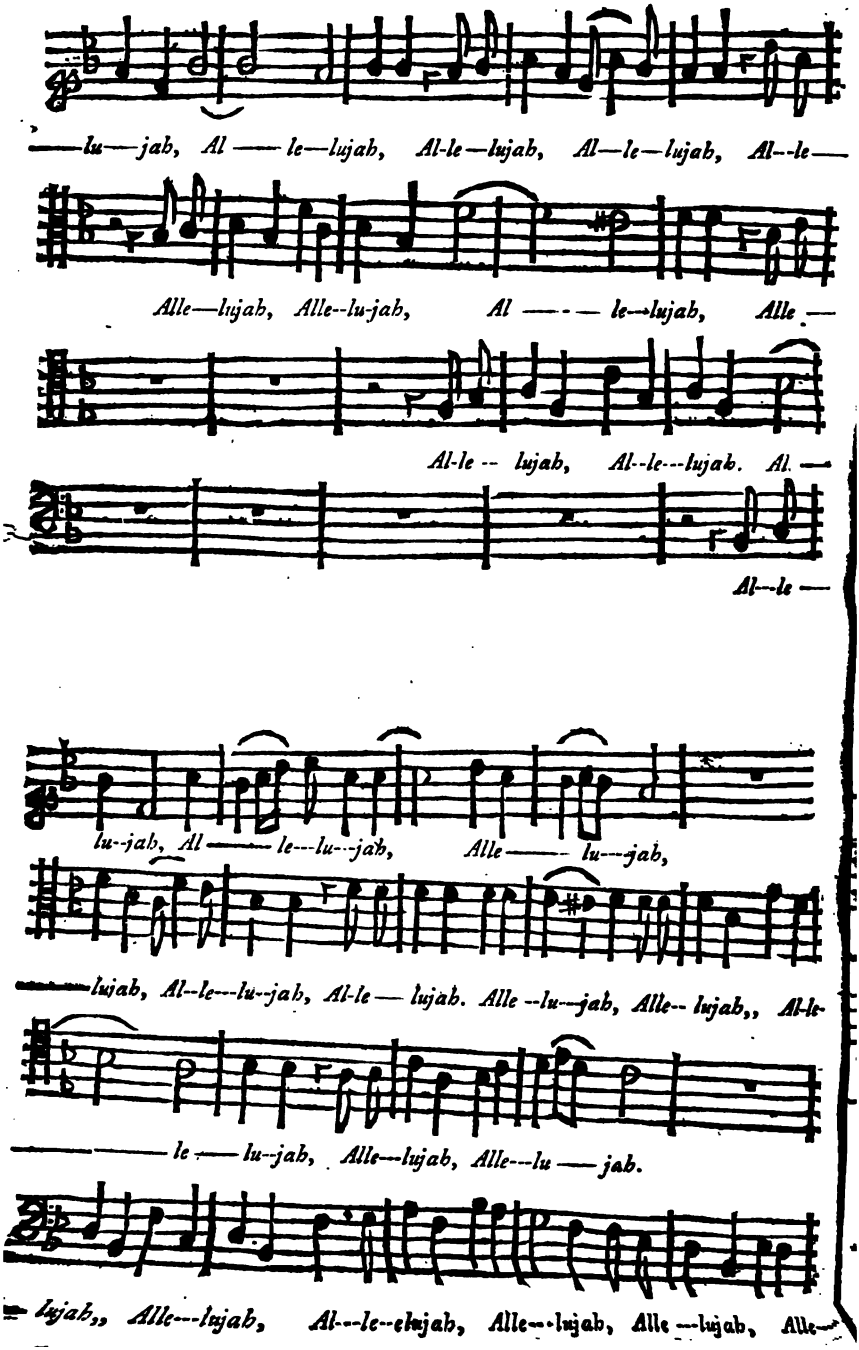

For the Lord is high and to be fear'd,
For the Lord is high and to be feared.
me-lo--dy.
me—lody.
For the Ld. is high and to be fear'd: He is the g. at
For the, &c.

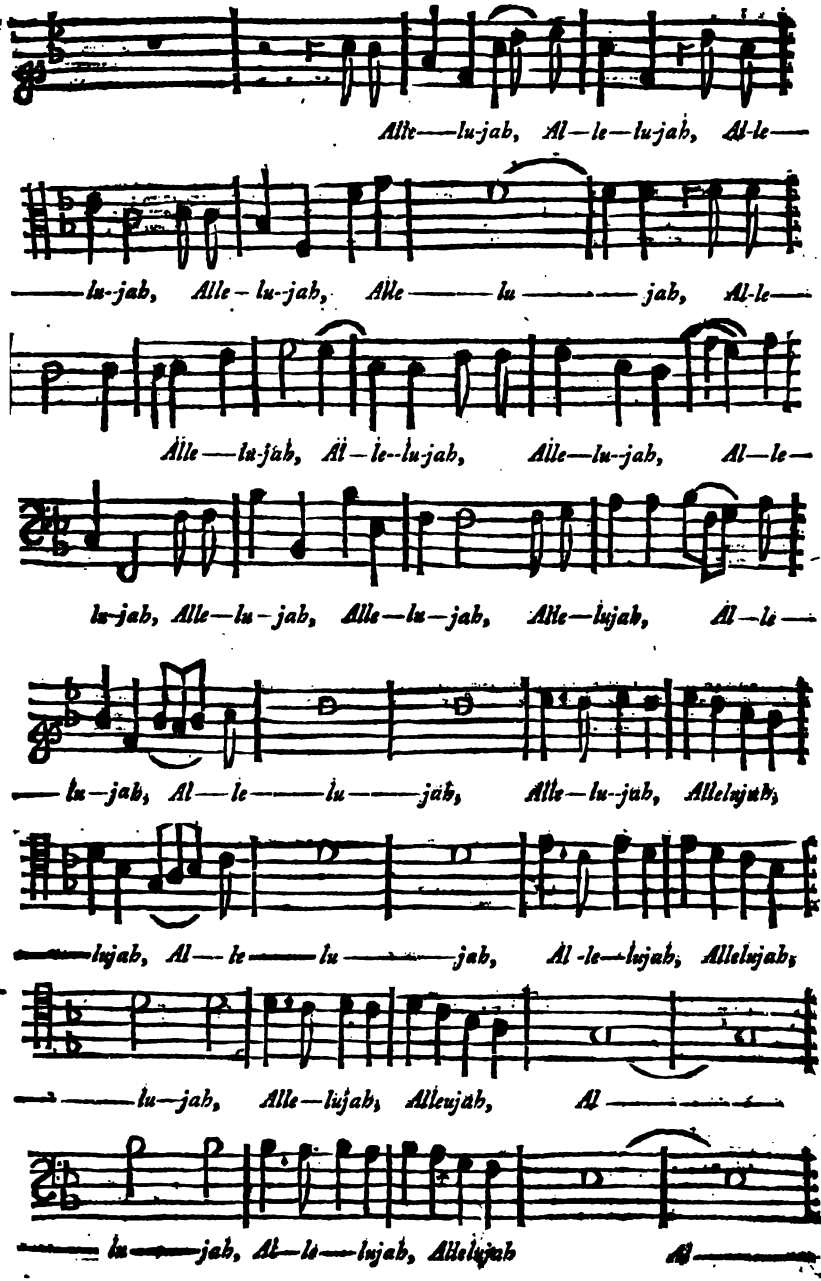

King, he is the great King upon all the earth, up-on
is the great King upon all the earth, upon a — —
He is the great King up-on all the earth, upon a —
a— — —ll the earth. God is gone up with a
— — — — — — ll the earth,
—ll, up—on all the earth.
merry, merry noiſe, a mer—ry, mer—ry noiſe.
And the Lord with the ſound of the

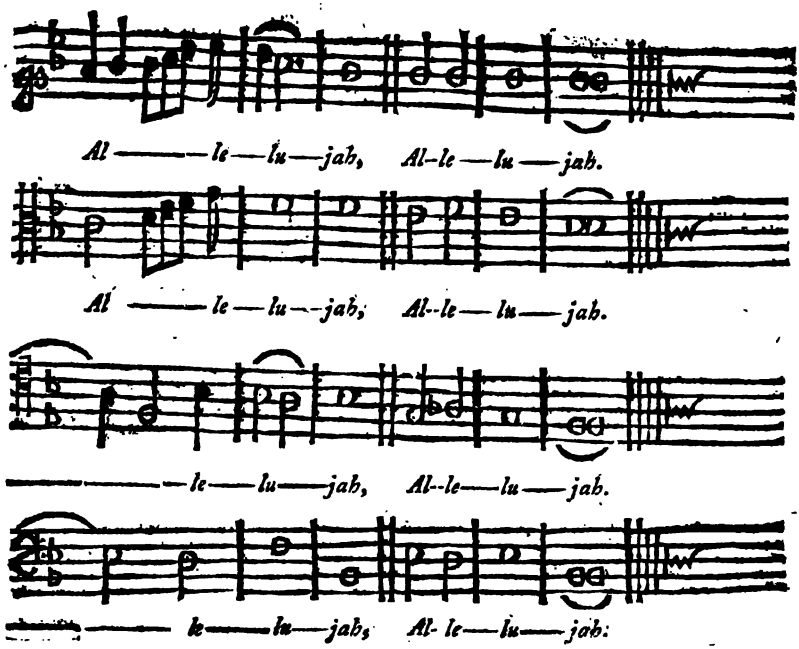

and the Lord with the ſound of the
trumpet, the trum——pet, and the Lord with the ſound of the
trumpet, the trum —— —pet, the trum —— —— —— —— pet.
trumpet, the trum —— —— —— —— —— —— —— pet.
O ſing prai—ſes un——to our God:
O ſing prai—ſes, ſing prai—ſes un——to our God:
O ſing pra—iſes, ſing prai—ſes un——to our God:
—— O ſing prai—ſes un——to our God:


O ſing praiſes, ſing praiſes un—to our King, O ſing
O ſing, &c.
O ſing praiſes un——to our King. O ſing
O ſing praiſes, ſing praiſes un——to our King. O ſing
praiſes un——to our God, O ſing praiſes un——to our King,
praiſes, &c.
praiſes, &c.

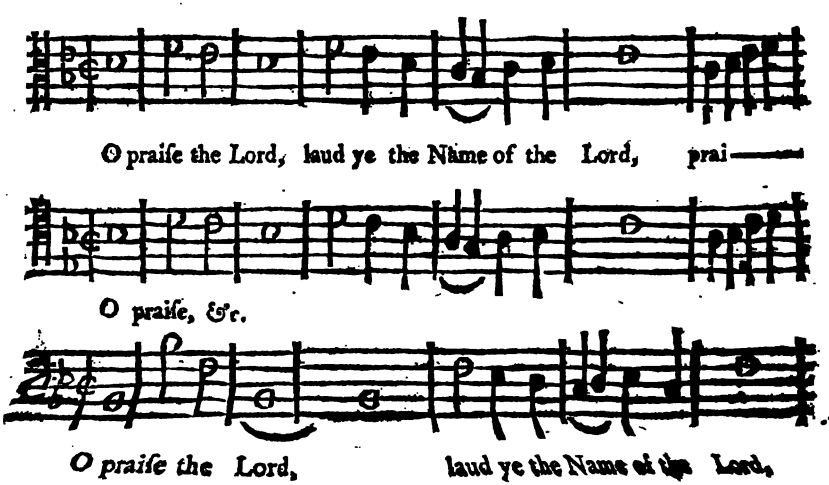

Solo
For God is the King of all, all the earth, ſing ye praiſes with
underſtanding. God is the King of all the earth, ſing ye
Quicker.
Al-le—lujah, Al--le—
prai——ſes with un-der--ſtanpieg.

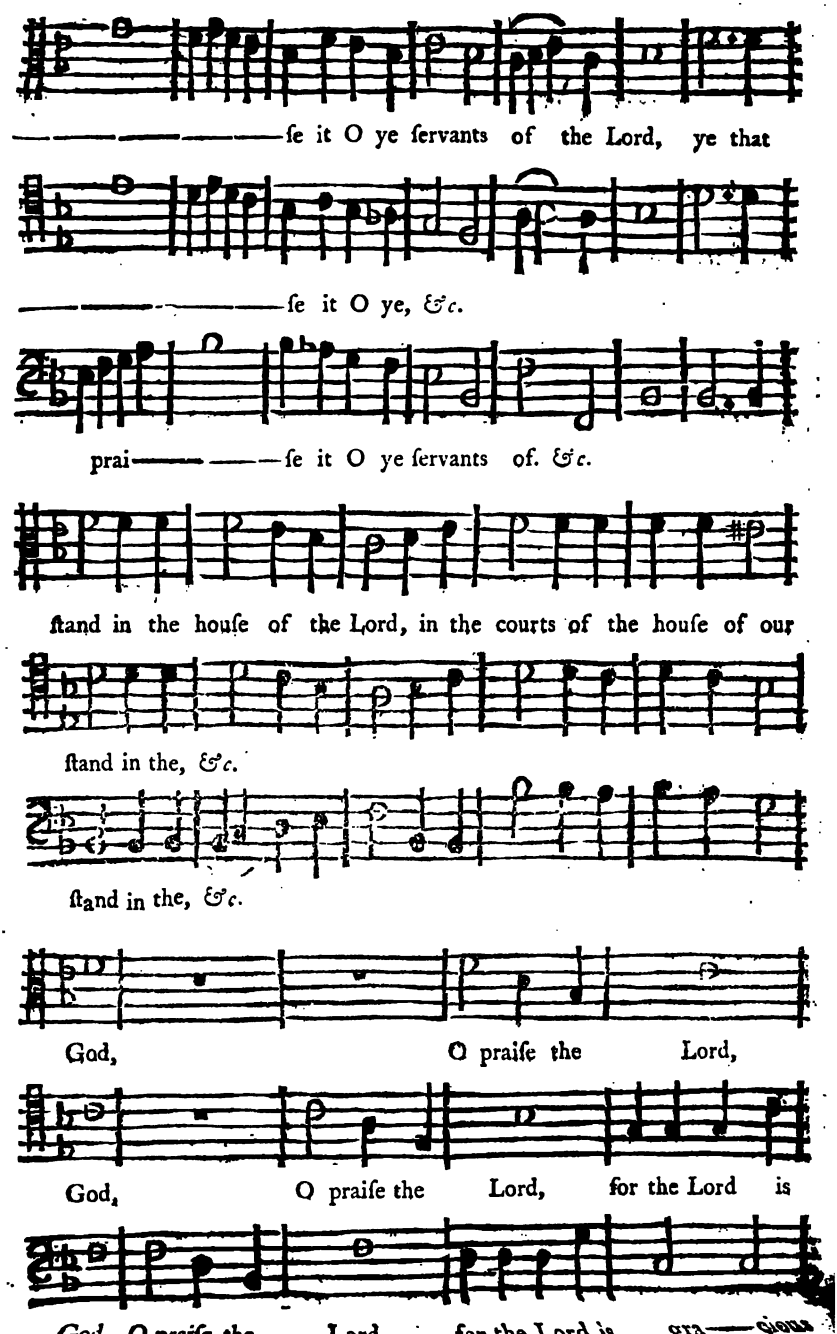

—lu—jah, Al — le—lujah, Al-le—lujah, Al—le—lujah, Al—le—
Alle—lujah, Alle—lu-jah, Al — — le—lujah, Alle —
Al-le — lujah, Al—le—lujah. Al —
Al—le —
lu—jah, Al — le—lu—jah, Alle — lu—jah,
—lujah, Al—le—lu—jah, Al-le — lujah. Alle —lu—jah, Alle— lujah,, Al-le-
— le — lu—jah, Alle—lujah, Alle—lu — jah.
— lujah,, Alle—lujah, Al—le—lujah, Alle—lujah, Alle—lujah, Alle—

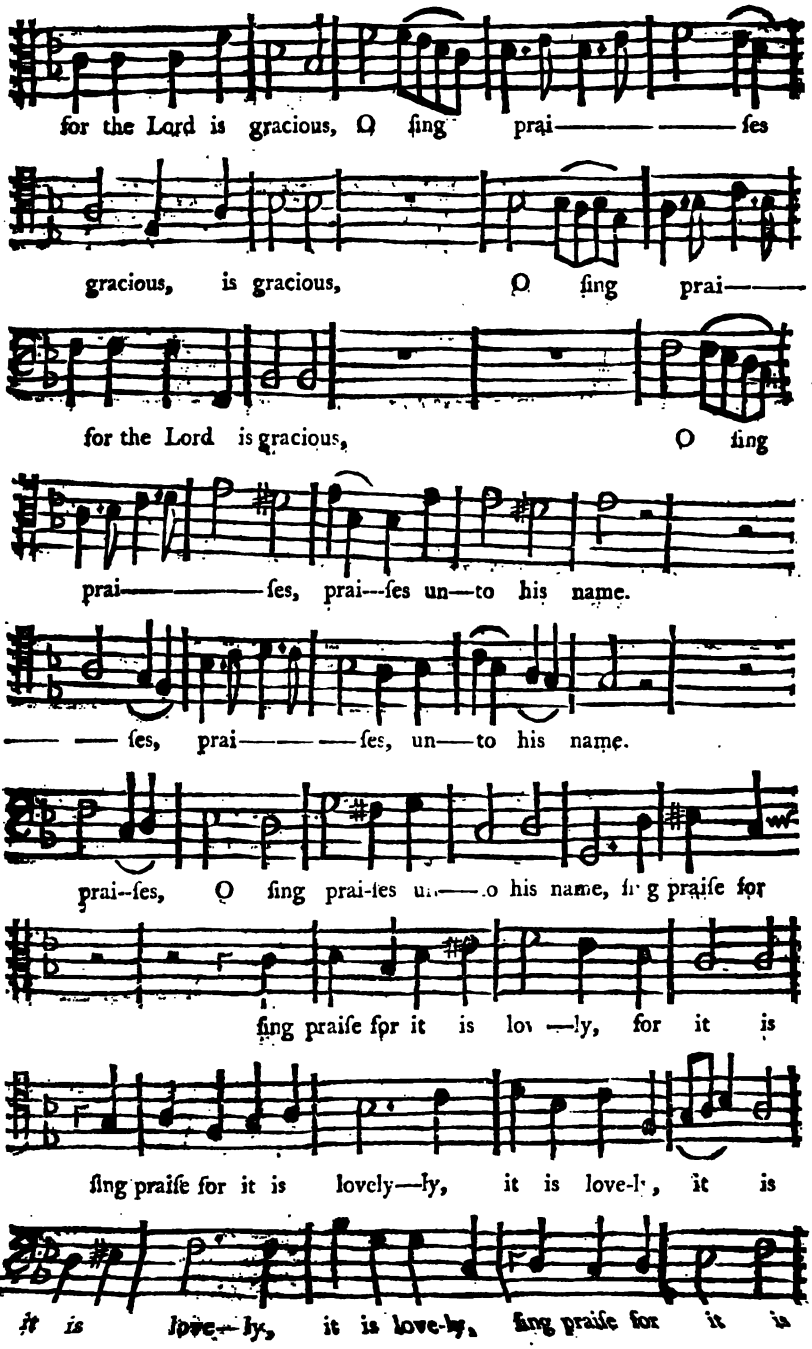

Alle—lu-jah, Al—le—lu-jah, Al-le—
—lu-jah, Alle-lu-jah, Alle——lu——jah, Al-le—
Alle—lu-jah, Al—le-lu-jah, Alle—lu-jah, Al—le—
lu-jah, Alle—lu-jah, Alle—lu-jah, Alle—lujah, Al—le—
—lu-jah, Al—le——lu——jah, Alle—lu-jah, Allelujah,
—lujah, Al—le——lu——jah, Al-le—lujah, Allelujah,
—lu-jah, Alle—lujah, Allelujah, Al——
—lu——jah, Al—le—lujah, Allelujah Al——

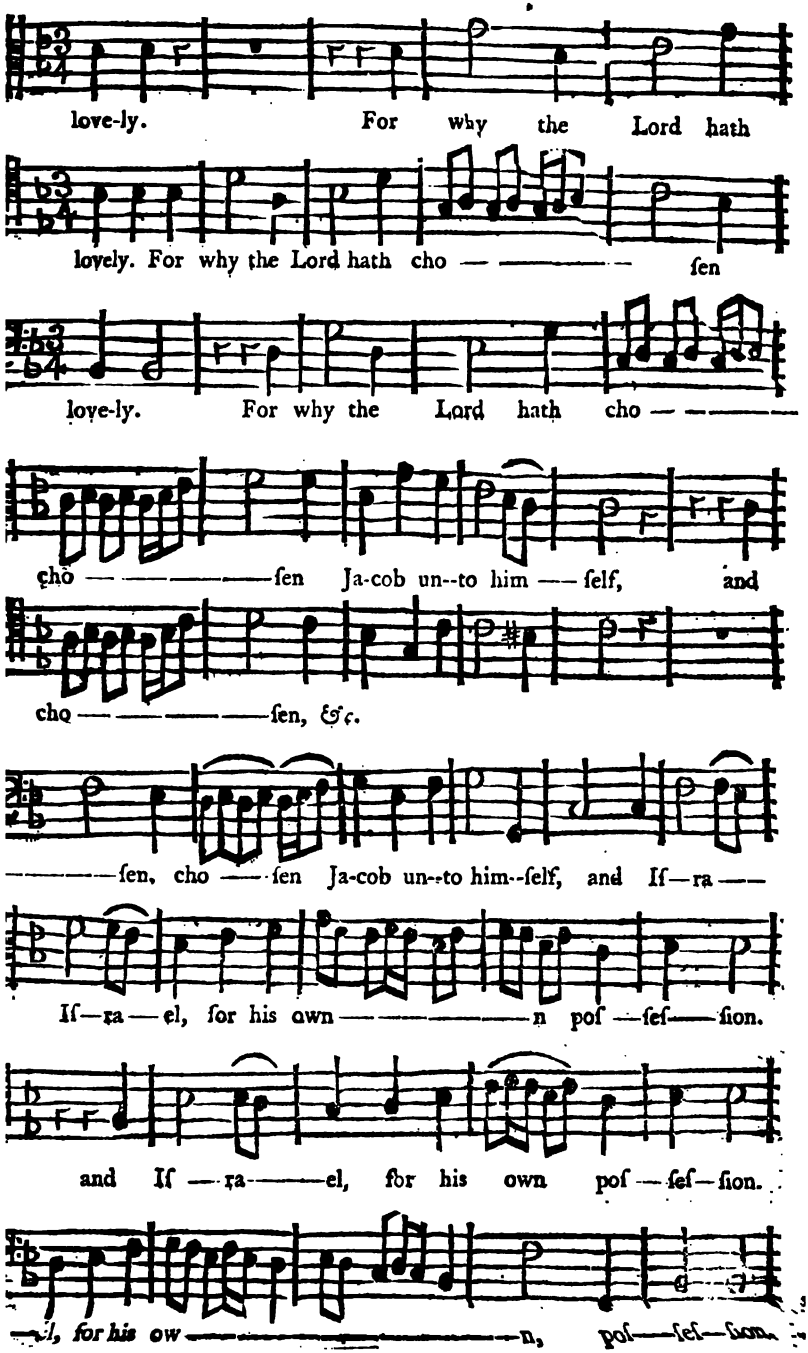


ANTHEM VIII. *Pſ.* 135, *Ver.* 1, 2, 3, 4. 19, 20, 21.

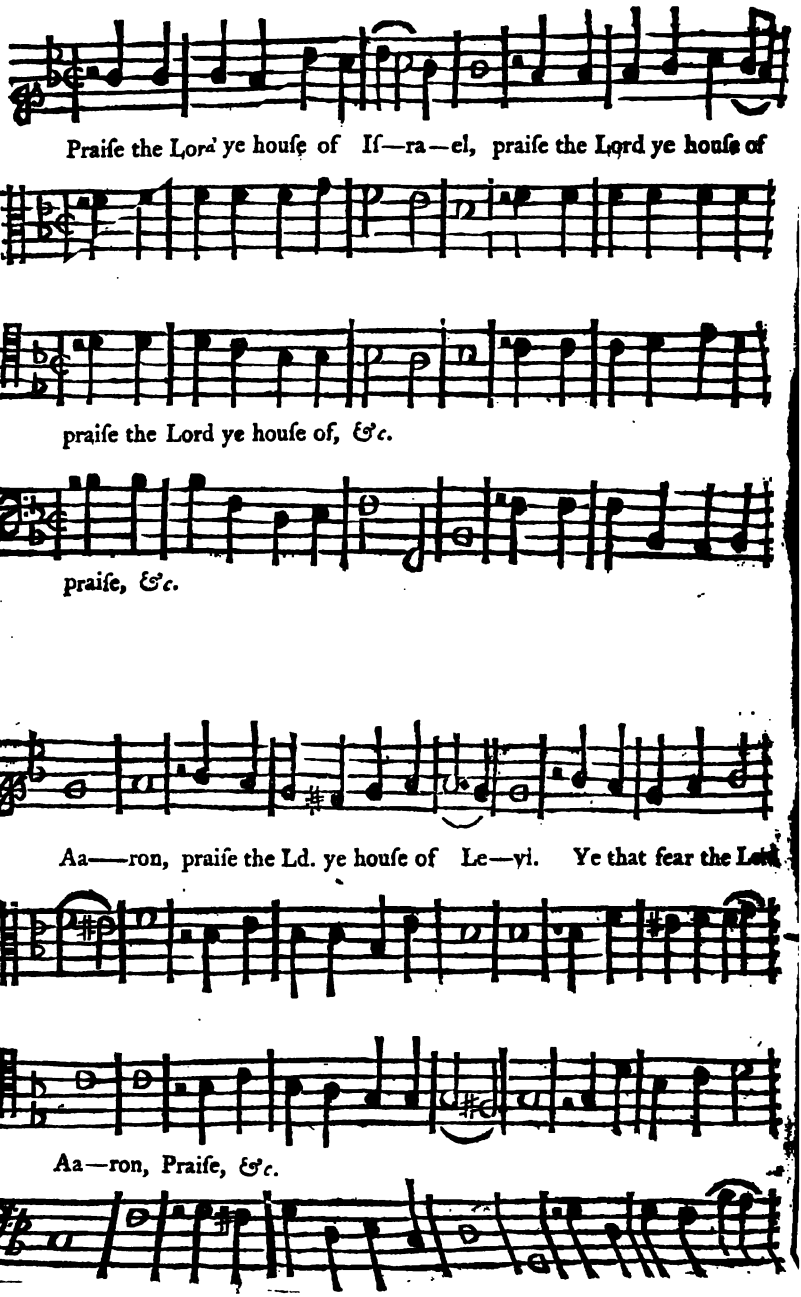


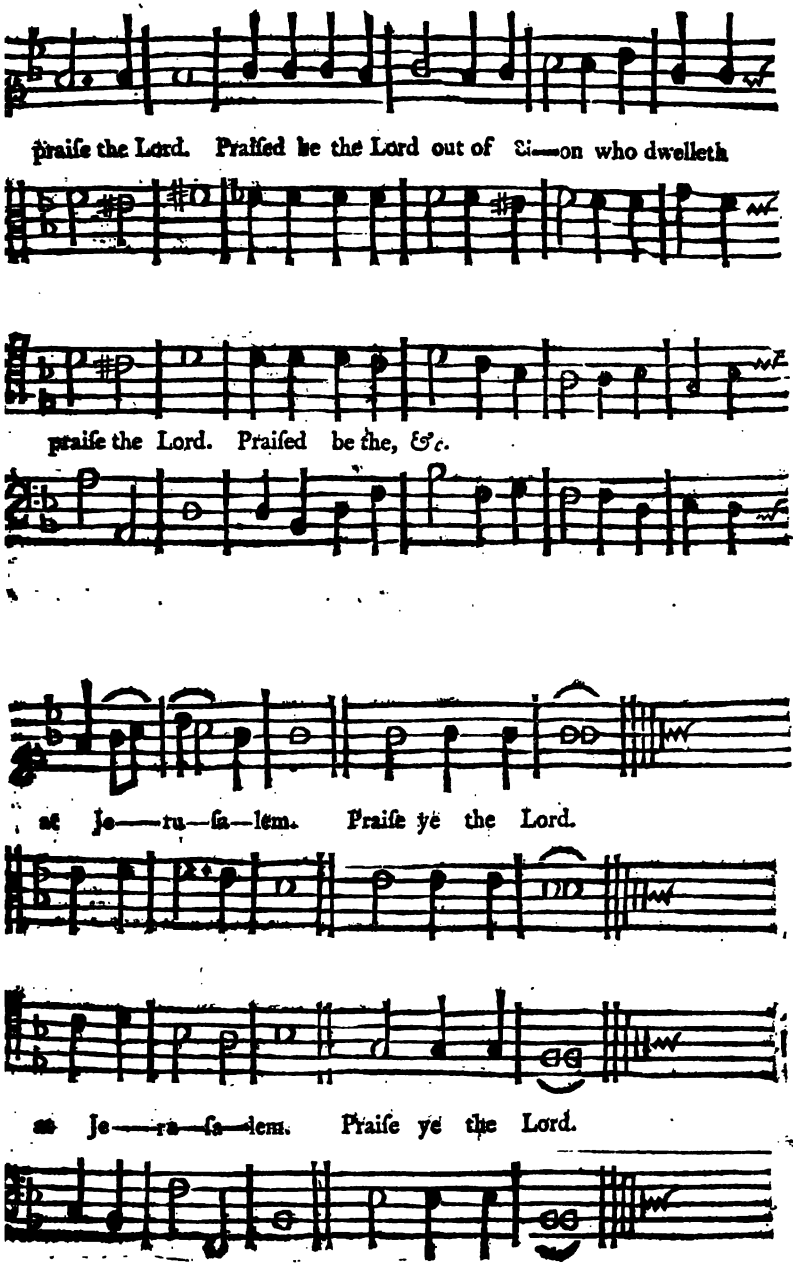

——————ſe it O ye ſervants of the Lord, ye that
——————ſe it O ye, &c.
prai——————ſe it O ye ſervants of. &c.
ſtand in the houſe of the Lord, in the courts of the houſe of our
ſtand in the, &c.
ſtand in the, &c.
God, O praiſe the Lord,
God, O praiſe the Lord, for the Lord is
God, O praiſe the Lord, for the Lord is gra——cious


for the Lord is gracious, O ſing prai——ſes
gracious, is gracious, O ſing prai——
for the Lord is gracious, O ſing
prai——ſes, prai--ſes un—to his name.
——ſes, prai——ſes, un—to his name.
prai--ſes, O ſing prai-ſes u——o his name, ſing praiſe for
ſing praiſe for it is lov—ly, for it is
ſing praiſe for it is lovely—ly, it is love-ly, it is
it is love-ly, it is love-ly, ſing praiſe for it is

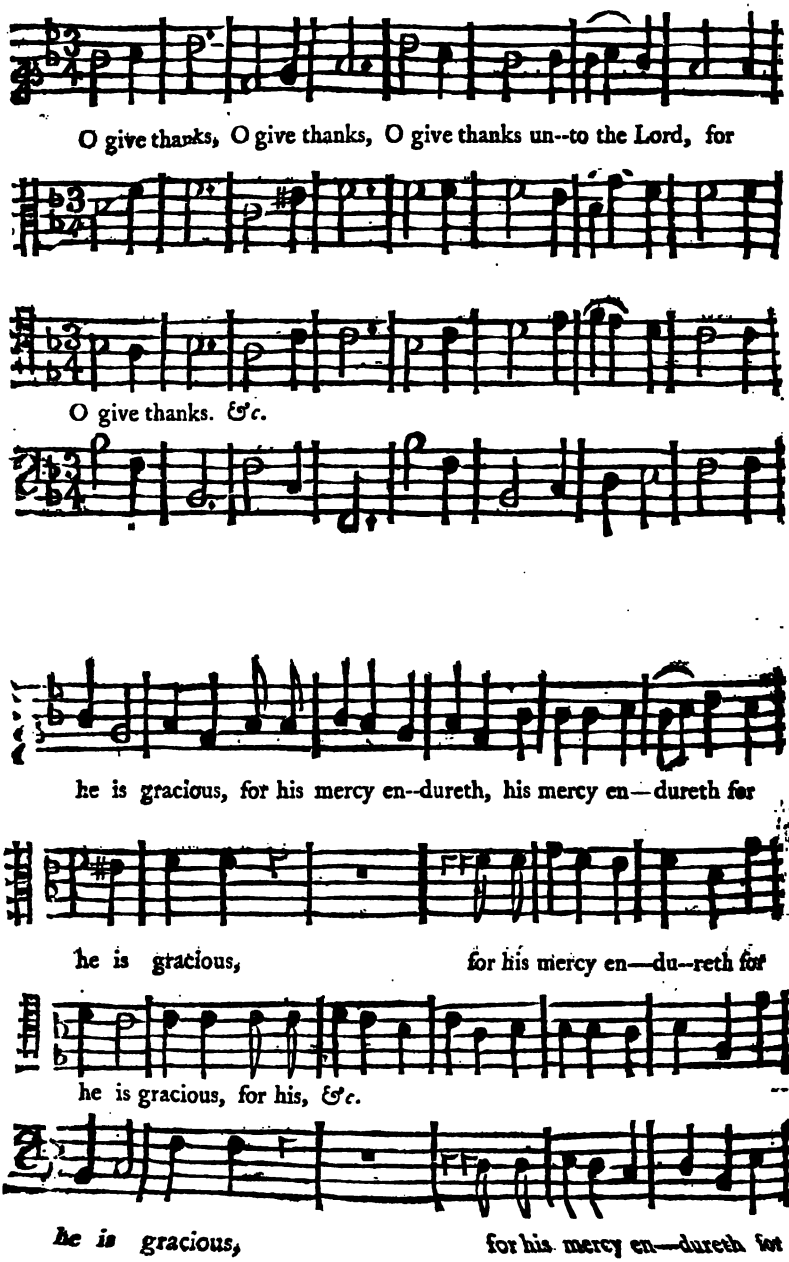

love-ly. For why the Lord hath
lovely. For why the Lord hath cho — — —

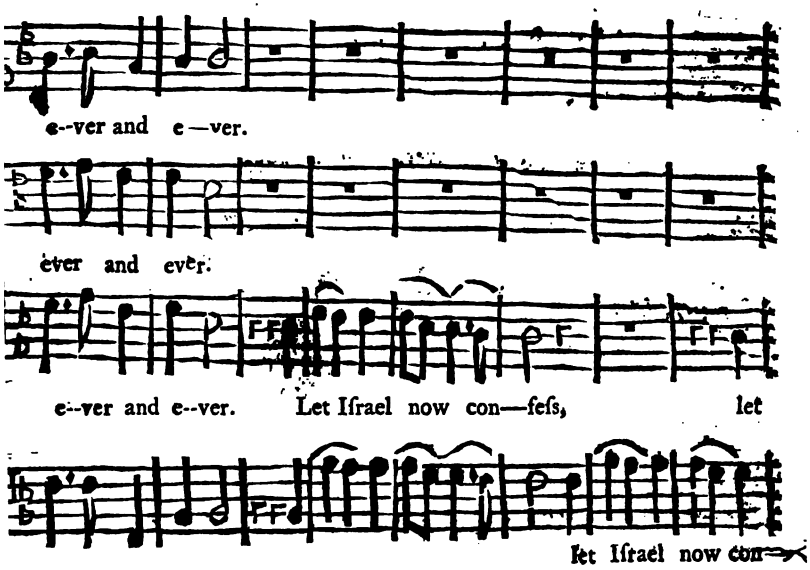
CHORUS.

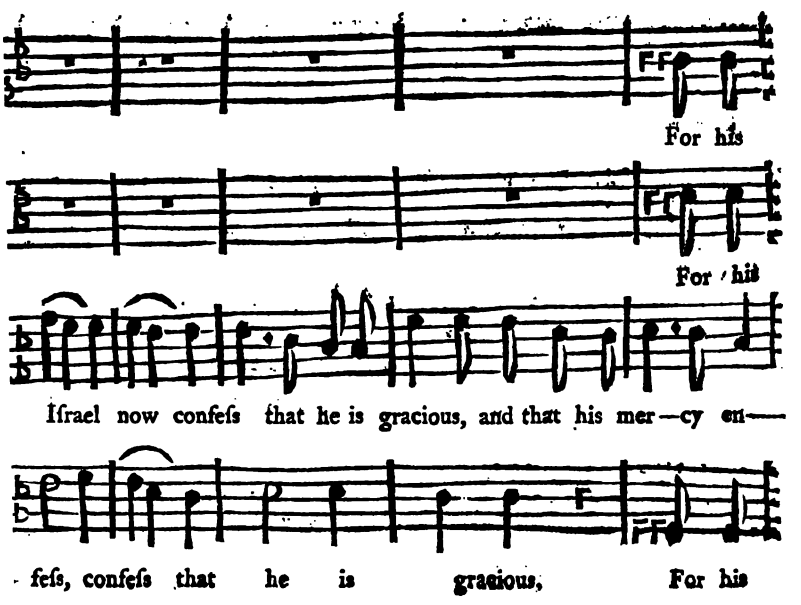

Praiſe the Lord ye houſe of Iſ—ra—el, praiſe the Lord ye houſe of
praiſe the Lord ye houſe of, &c.
praiſe, &c.
Aa—ron, praiſe the Ld. ye houſe of Le—vi. Ye that fear the Lord
Aa—ron, Praiſe, &c.

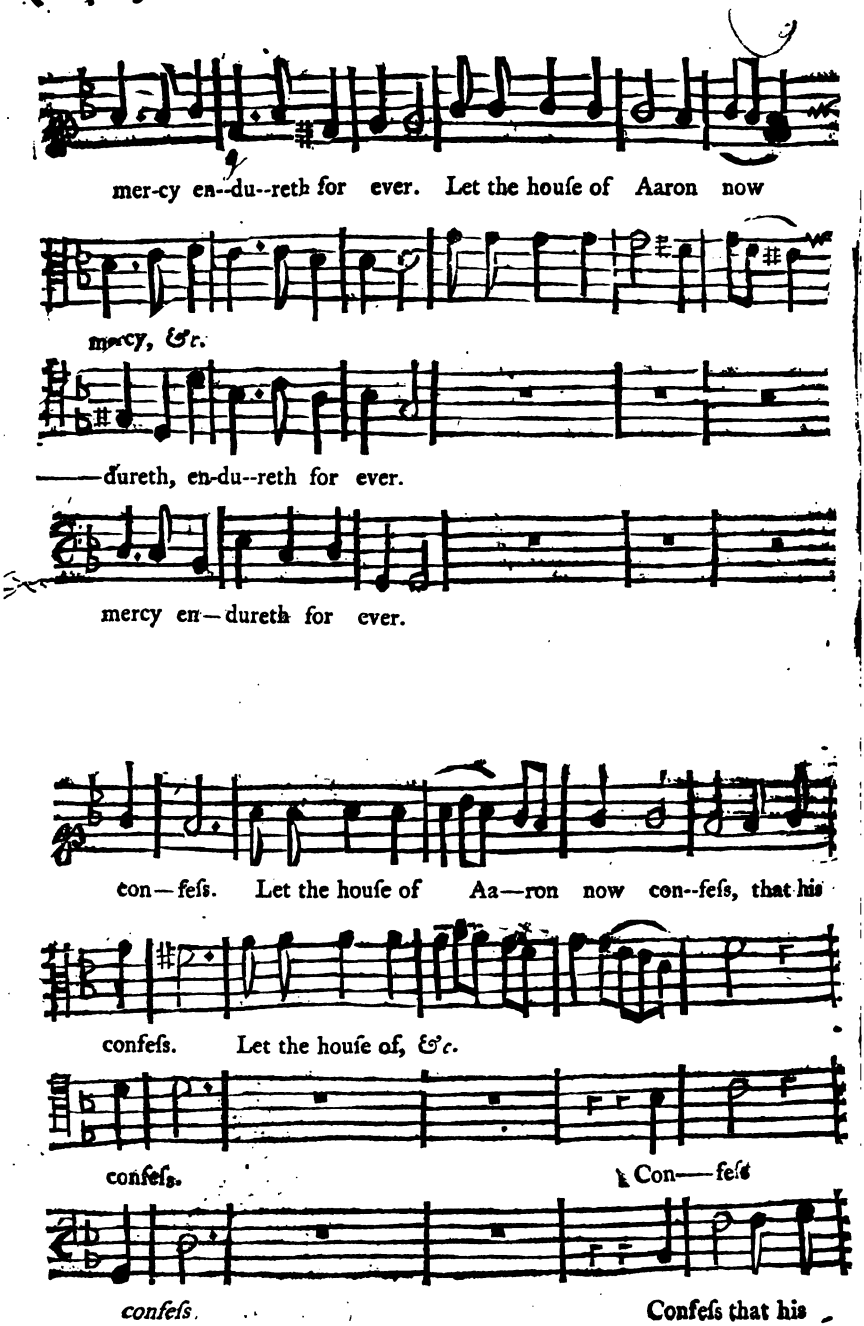

praiſe the Lord. Praiſed be the Lord out of Si—on who dwelleth
praiſe the Lord. Praiſed be the, &c.
at Je—ru—ſa—lem. Praiſe ye the Lord.
at Je—ru—ſa—lem. Praiſe ye the Lord.

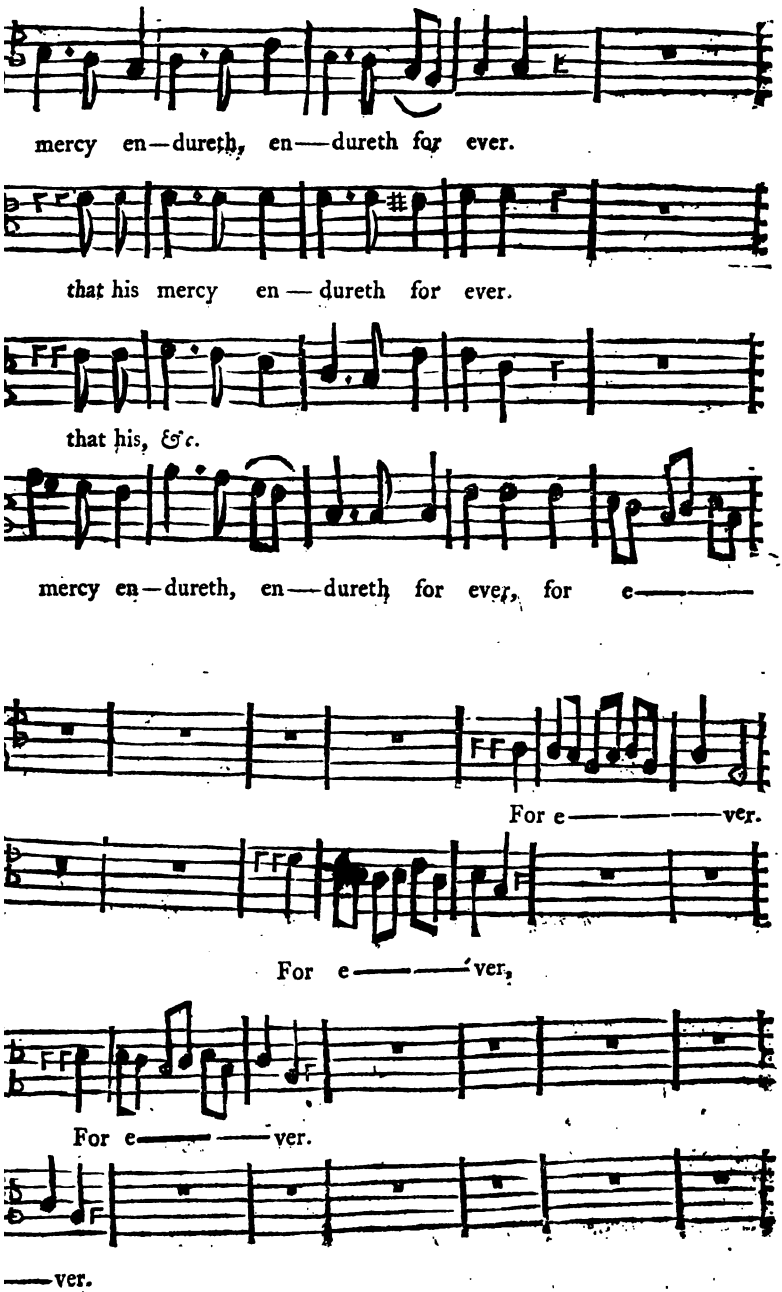
ANTHEM IX. *Pſalm* 118. *Verſe* 1, 2, 3, 4.

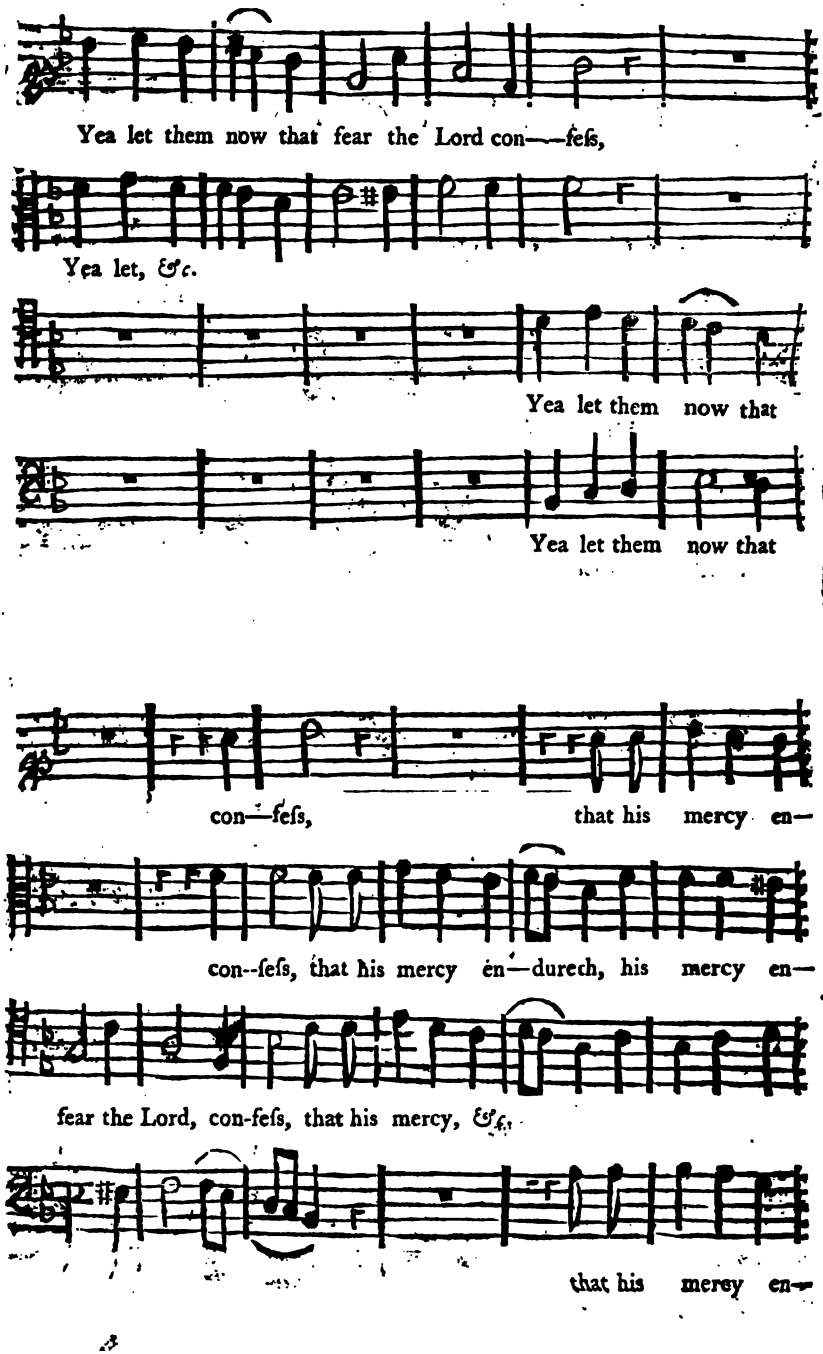


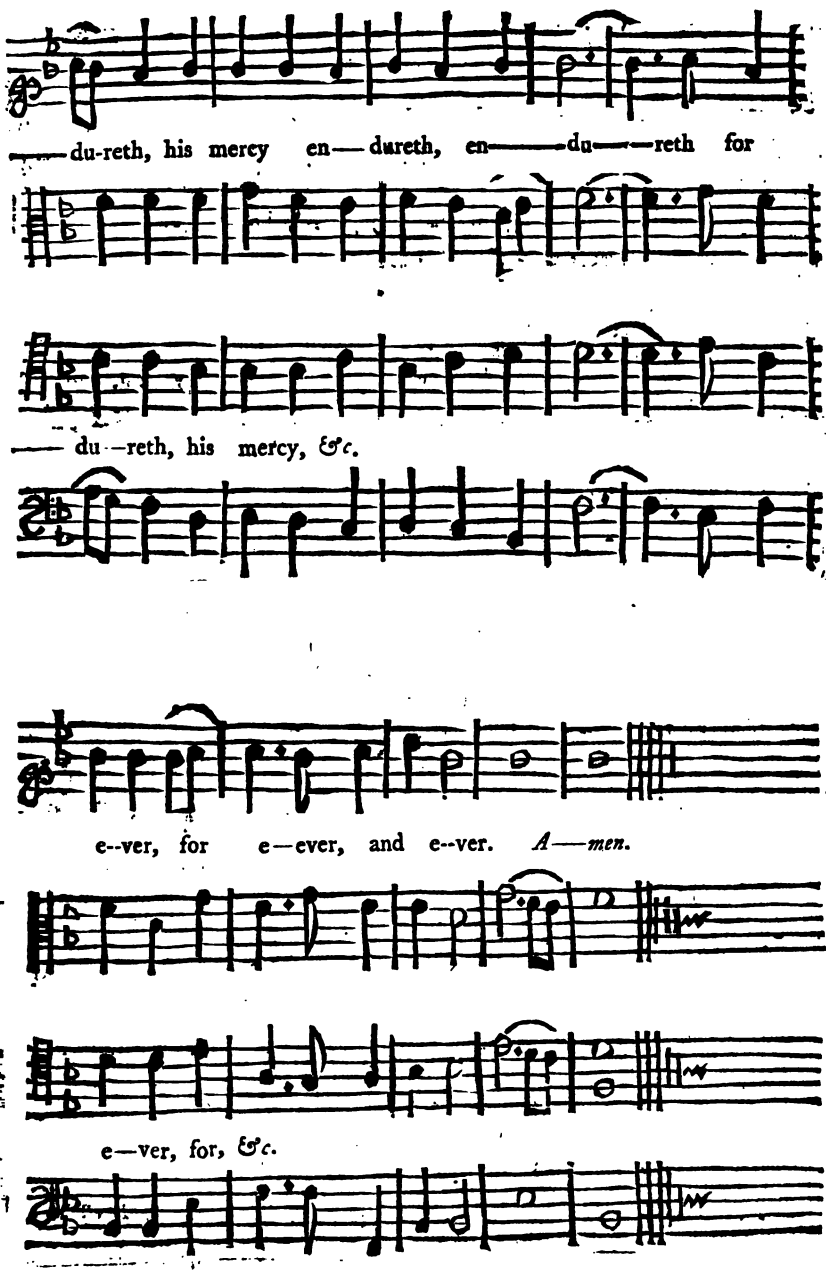

e--ver and e—ver.
ever and ever.
e--ver and e--ver. Let Iſrael now con—feſs, let
let Iſrael now con—


For his
For his
Iſrael now confeſs that he is gracious, and that his mer—cy en—
feſs, confeſs that he is gracious, For his

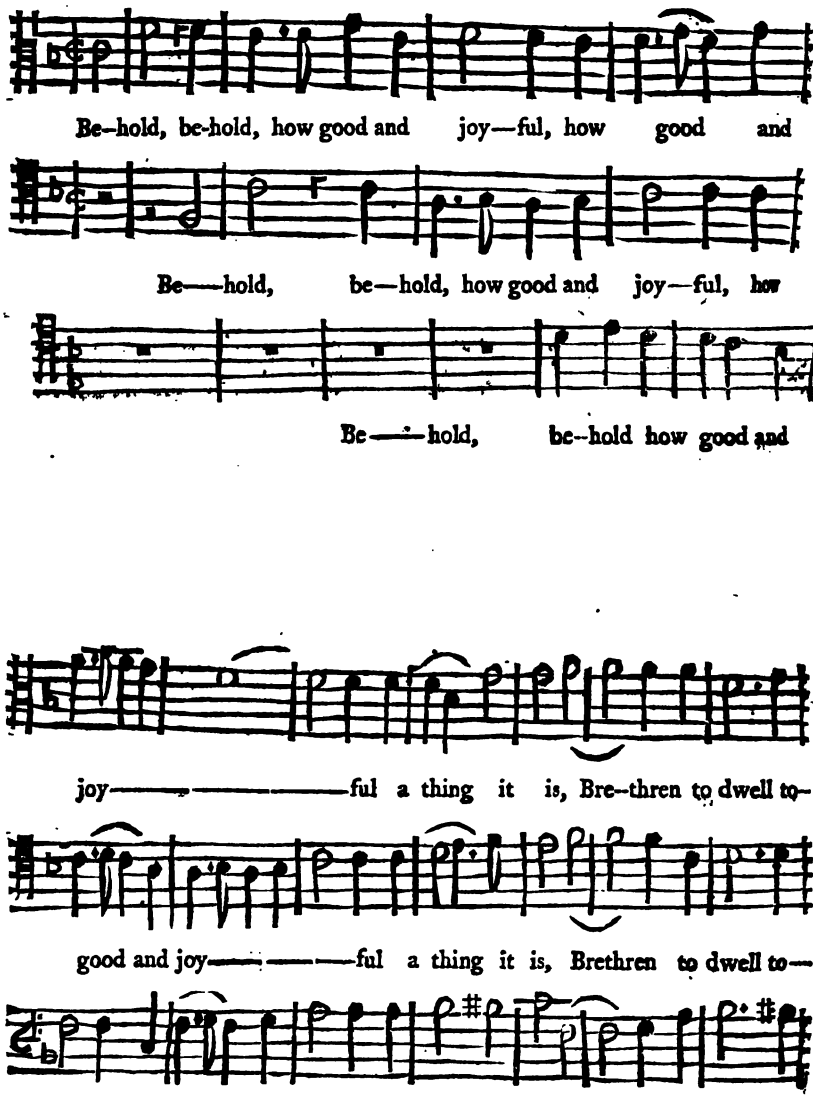

mer-cy en--du--reth for ever. Let the houſe of Aaron now
mercy, &c.
——dureth, en-du--reth for ever.
mercy en—dureth for ever.
con—feſs. Let the houſe of Aa—ron now con--feſs, that his
confeſs. Let the houſe of, &c.
confeſs.
Con—feſs
confeſs.
Confeſs that his

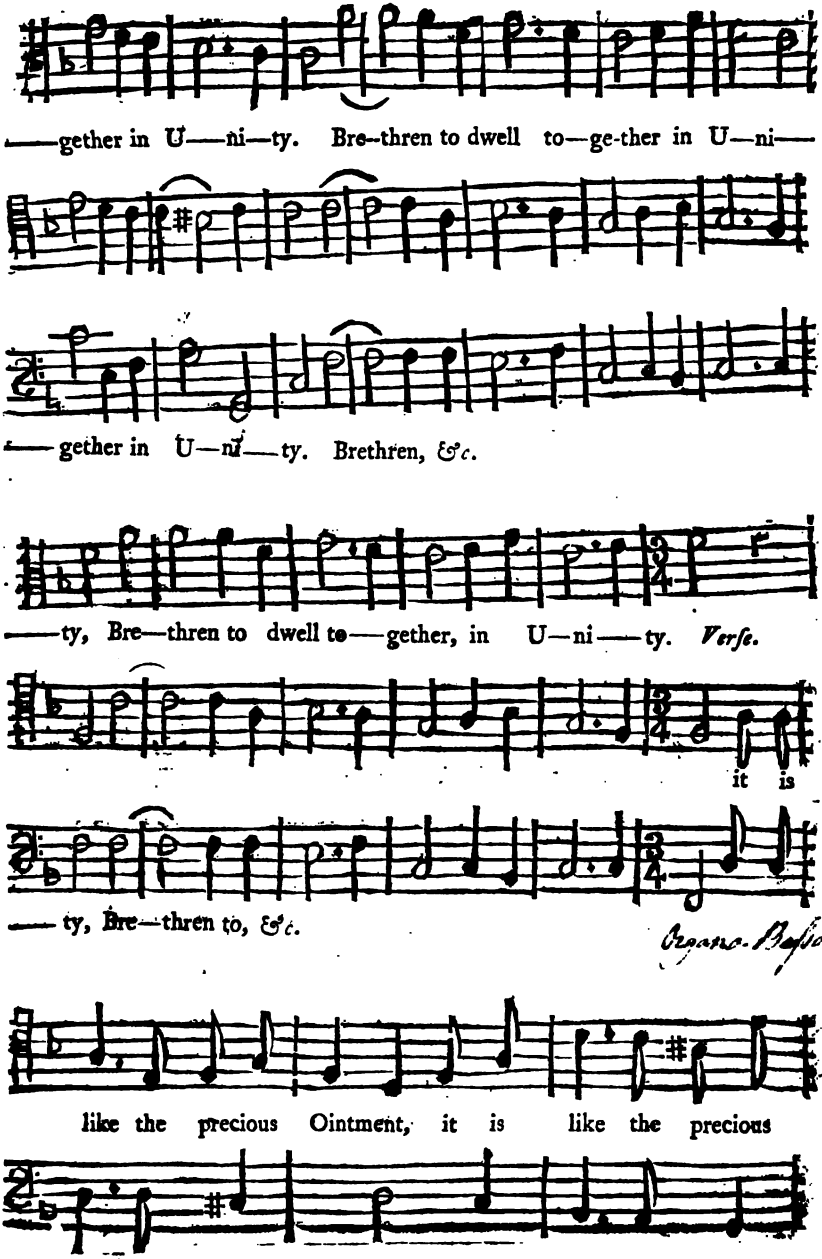

mercy en—dureth, en—dureth for ever.
that his mercy en—dureth for ever.
that his, &c.
mercy en—dureth, en—dureth for ever, for e———
For e———ver.
For e———ver,
For e———ver.
———ver.

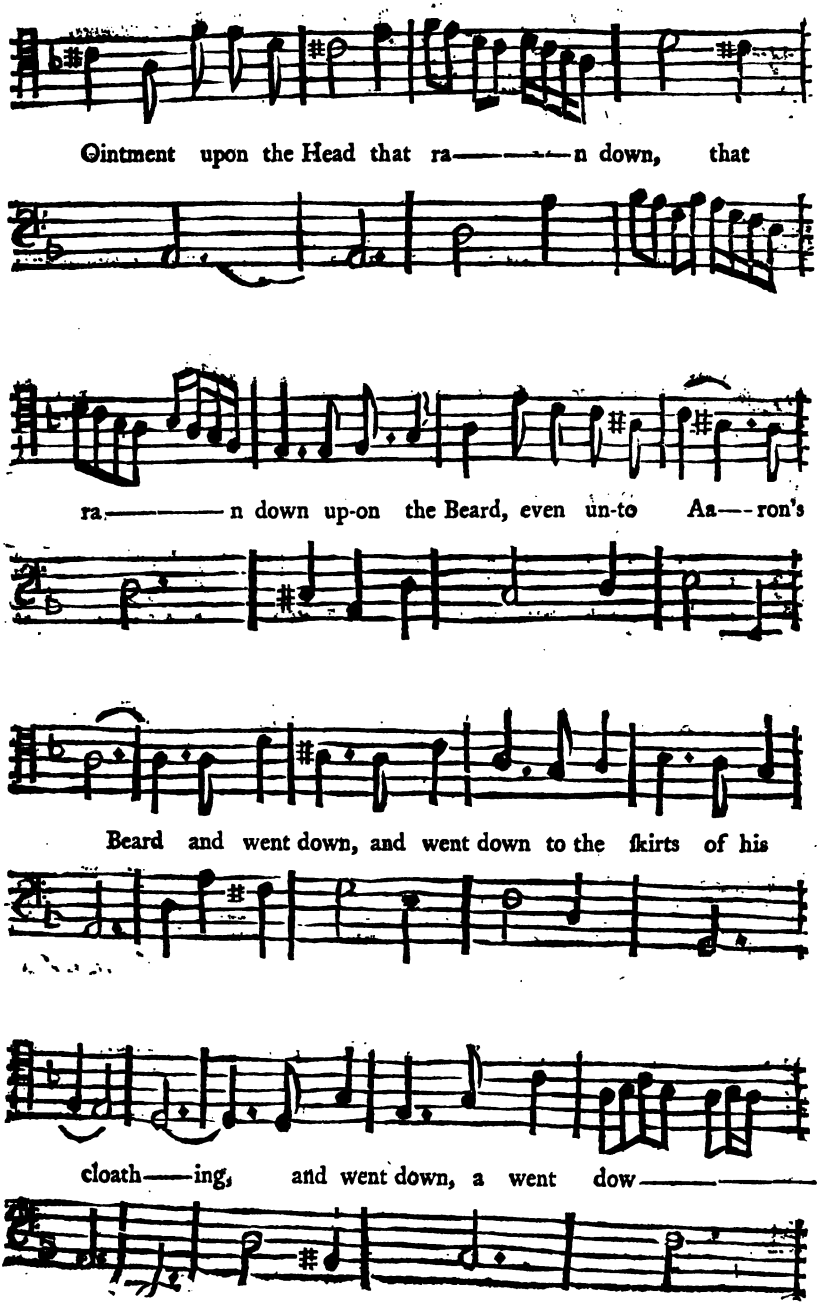

Yea let them now that fear the Lord con——feſs,
Yea let, &c.
Yea let them now that
Yea let them now that
con—feſs, that his mercy en—
con--feſs, that his mercy en—durech, his mercy en—
fear the Lord, con-feſs, that his mercy, &c.
that his mercy en—

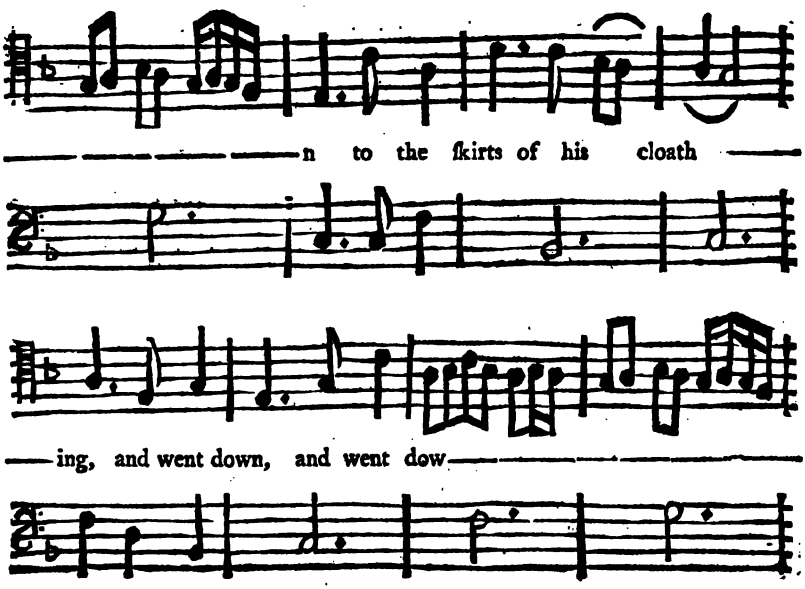

——du-reth, his mercy en—dureth, en——du——reth for
—— du—reth, his mercy, &c.
e--ver, for e—ever, and e--ver. A——men.
e—ver, for, &c.

ANTHEM X, *Pſalm* 133.

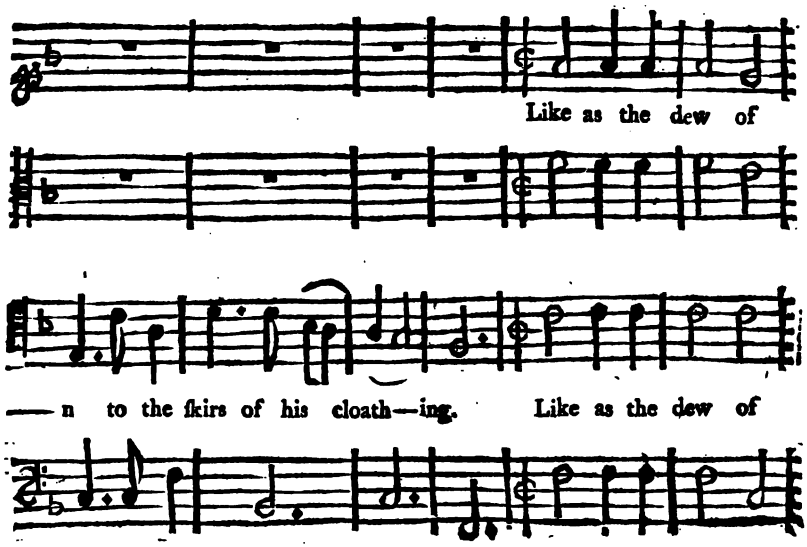


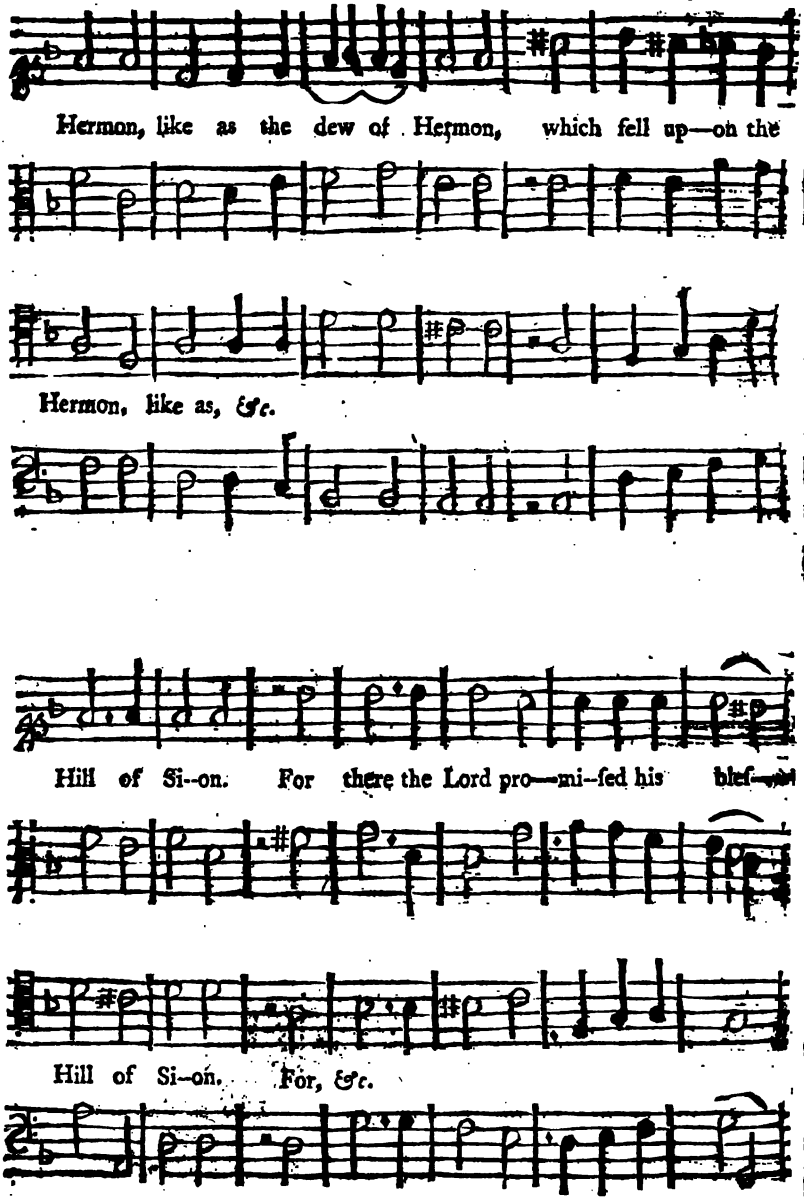

——gether in U——ni—ty. Bre—thren to dwell to—ge-ther in U—ni——
——gether in U—ni——ty. Brethren, &c.
——ty, Bre—thren to dwell to——gether, in U—ni——ty. Verſe.
it is
—— ty, Bre—thren to, &c.
Organo-Baſſo
like the precious Ointment, it is like the precious

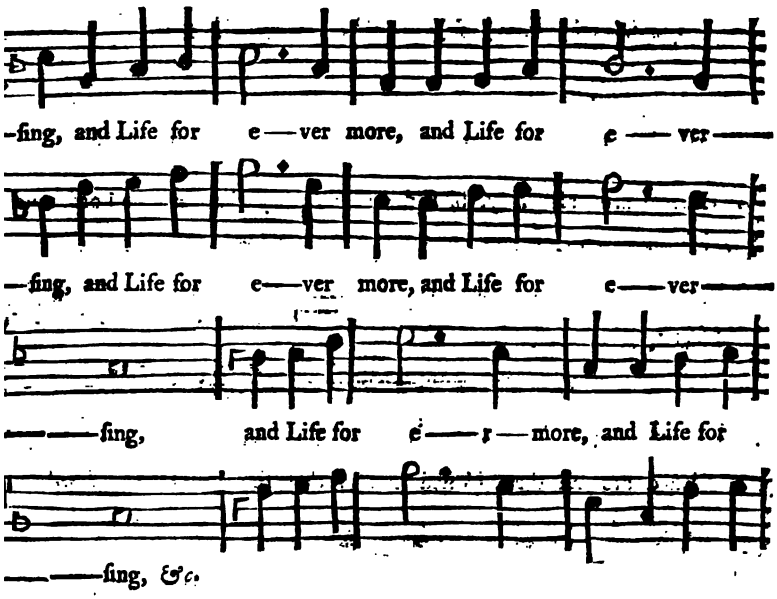

Ointment upon the Head that ra——n down, that
ra——n down up-on the Beard, even un-to Aa——ron's
Beard and went down, and went down to the ſkirts of his
cloath——ing, and went down, a went dow——

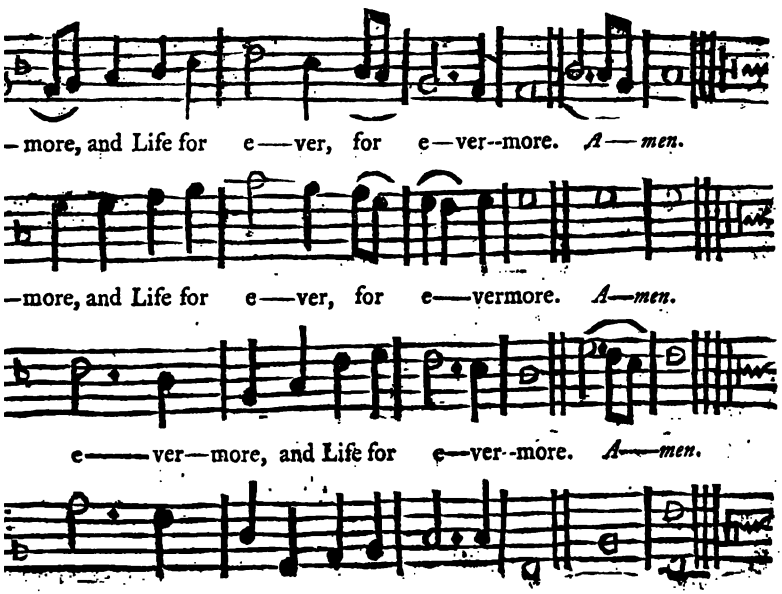

n to the ſkirts of his cloath
ing, and went down, and went dow

CHORUS.

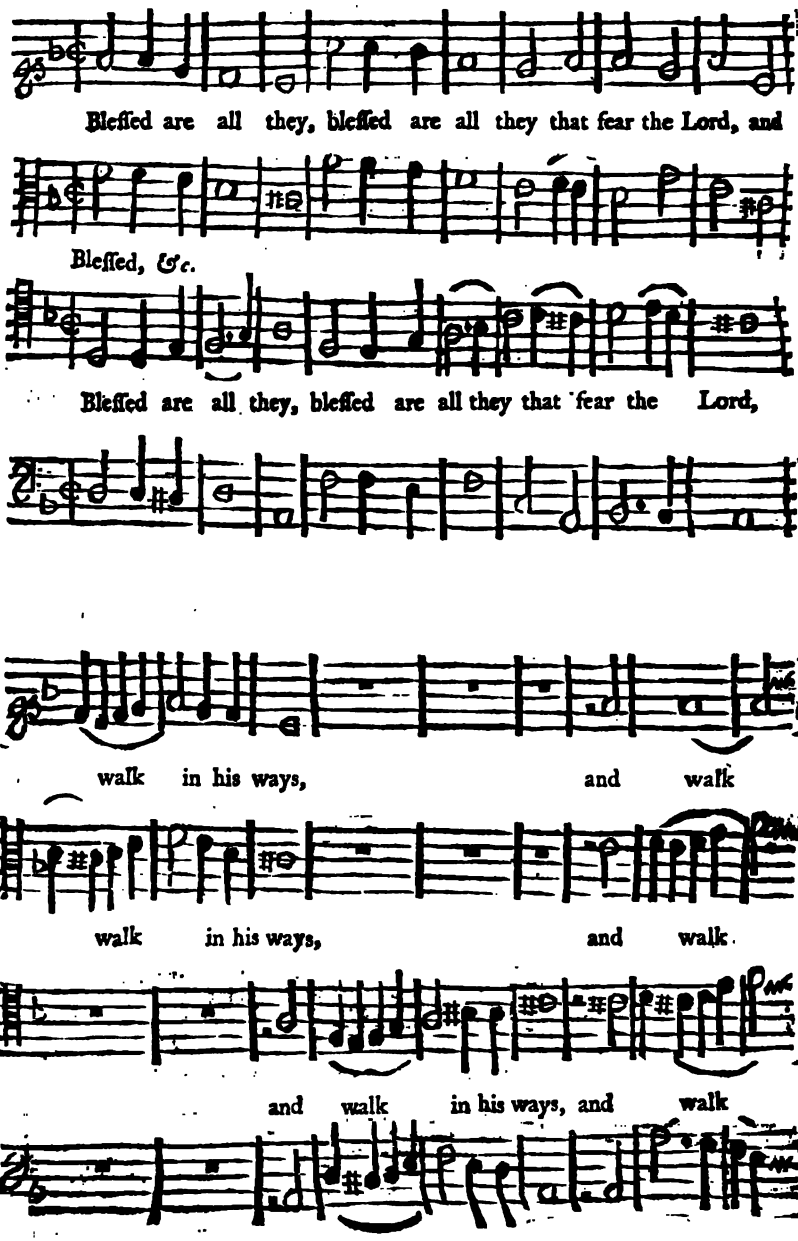

Like as the dew of
n to the ſkirs of his cloath—ing. Like as the dew of

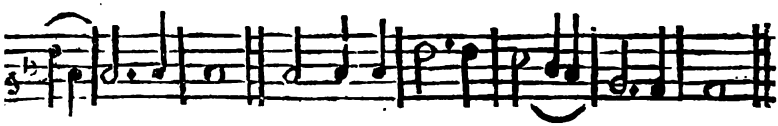

Hermon, like as the dew of Hermon, which fell up—on the
Hermon, like as, &c.
Hill of Si--on. For there the Lord pro—mi--fed his blef—
Hill of Si--on. For, &c.


-fing, and Life for e—ver more, and Life for e—ver—
—fing, and Life for e—ver more, and Life for e—ver—
——fing, and Life for e——r—more, and Life for
——fing, &c.

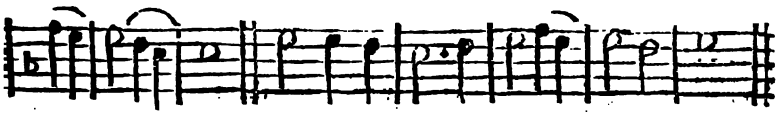

-more, and Life for e—ver, for e—ver--more. A—men.
-more, and Life for e—ver, for e—vermore. A—men.
e——ver—more, and Life for e—ver--more. A—men.

ANTHEM XI. *Pſalm* 28. *Verſe* 1, 2.

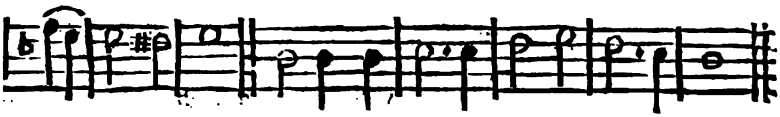




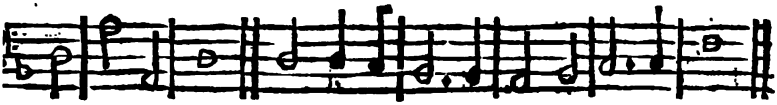
walk in his ways. For thou ſhalt eat the labours of thy hands,

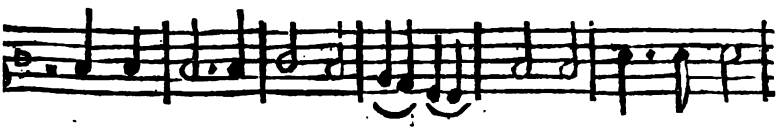


walk, &c.



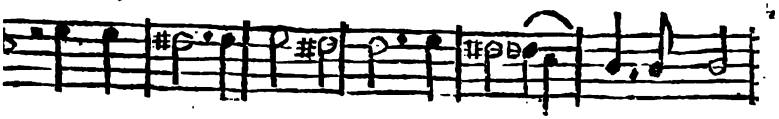
walk in his ways. For thou ſhalt eat the la-bours of thy hands,





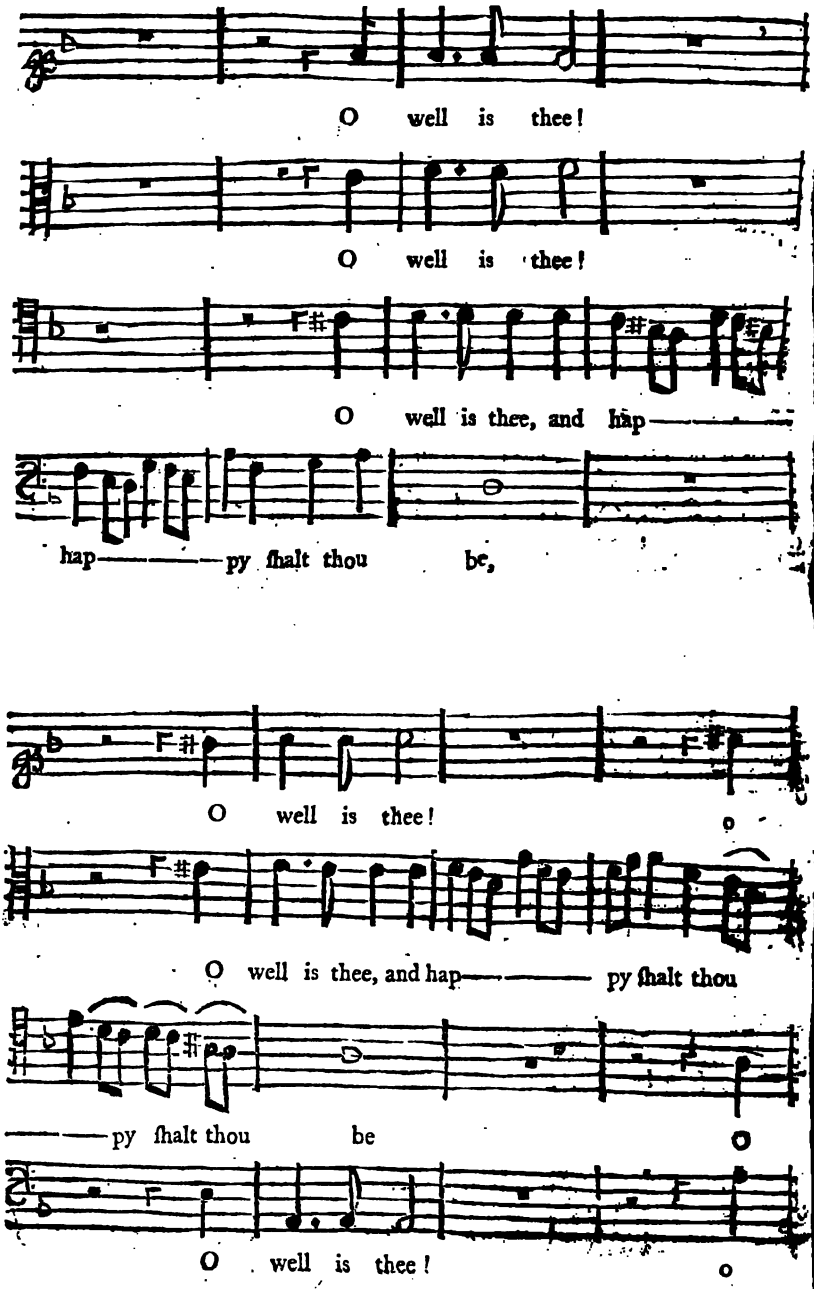
thou ſhalt eat the labours of thy hands, O well is thee,

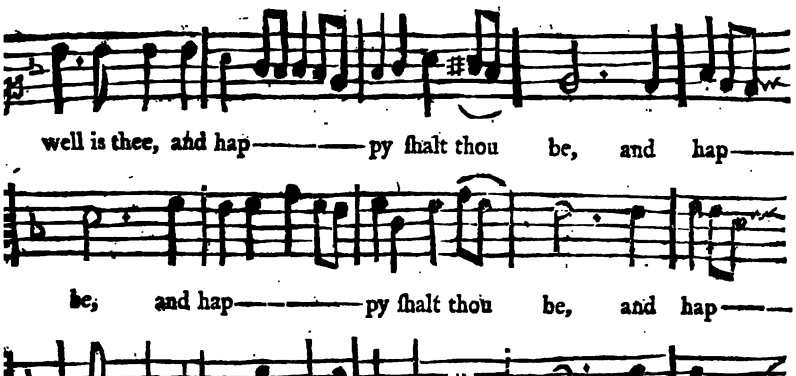
thou ſhalt, &c.



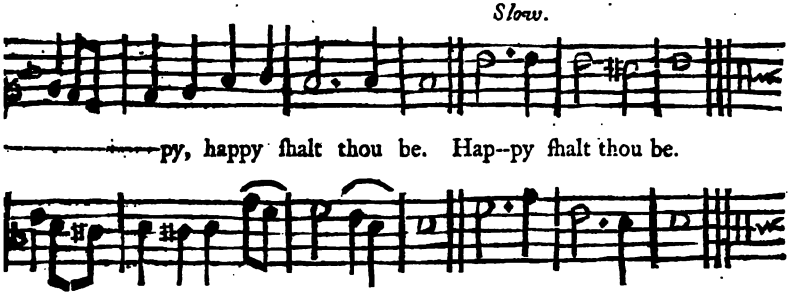
thou ſhalt eat the labours of thy hands, O well is thee,

O well is thee, and

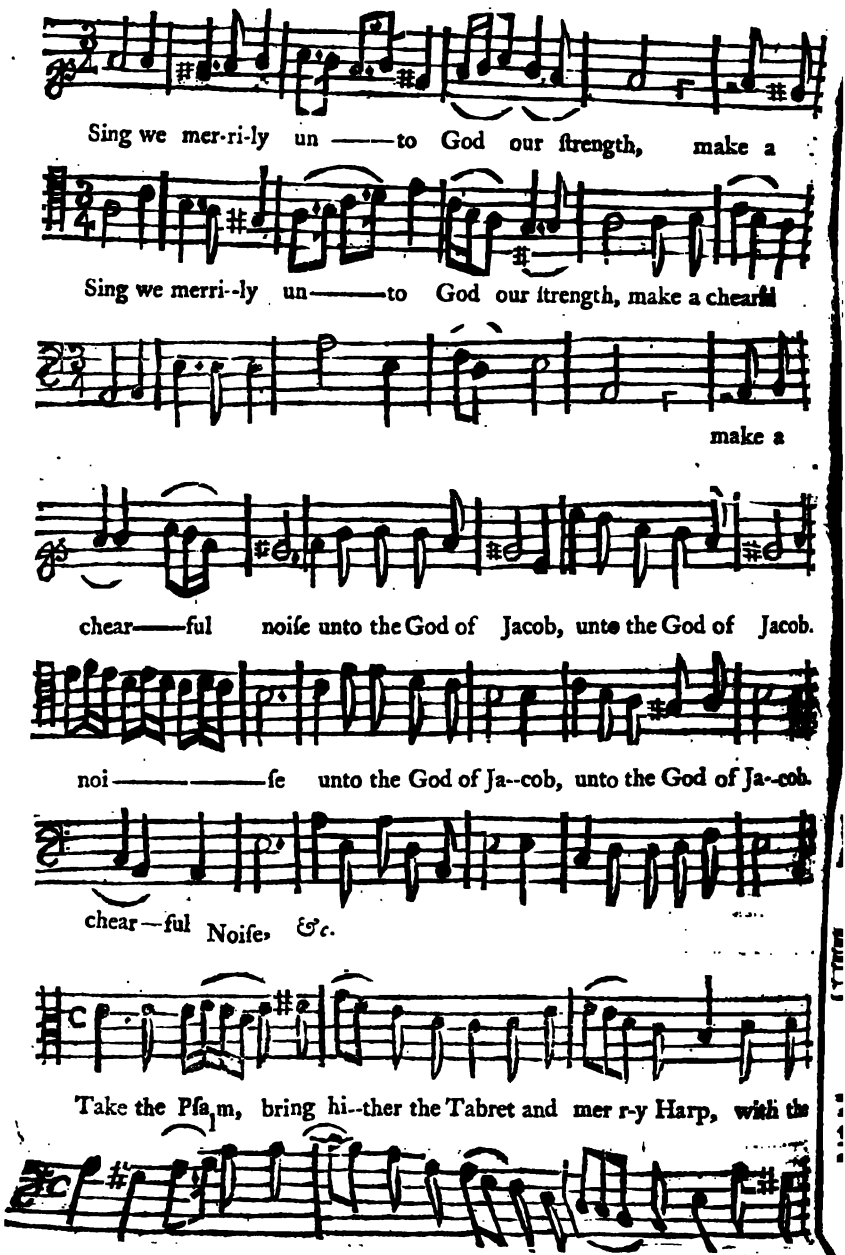

O well is thee!
O well is thee!
O well is thee, and hap——
hap——py ſhalt thou be,
O well is thee!
O well is thee, and hap—— py ſhalt thou
——py ſhalt thou be
O well is thee!

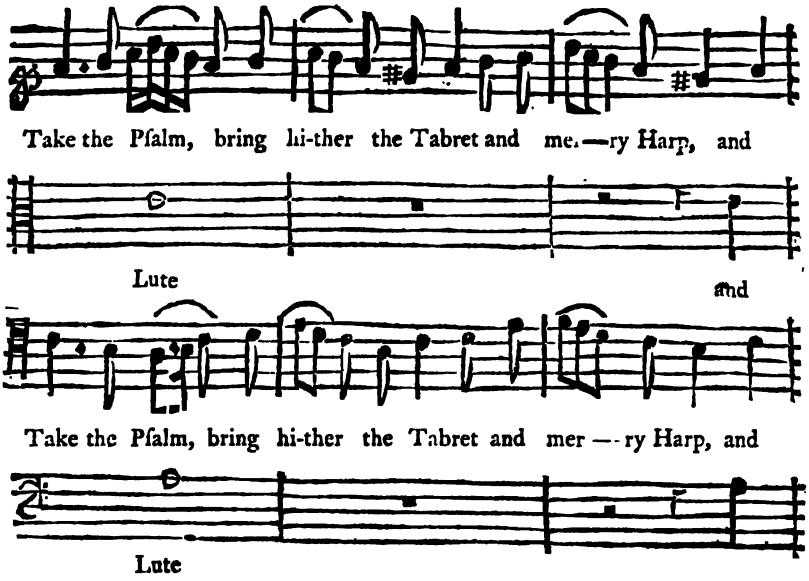

well is thee, and hap——py ſhalt thou be, and hap——
be, and hap——py ſhalt thou be, and hap——
well is thee, and happy, happy, happy ſhalt thou be, and happy,
well is thee. O well is thee and happy,

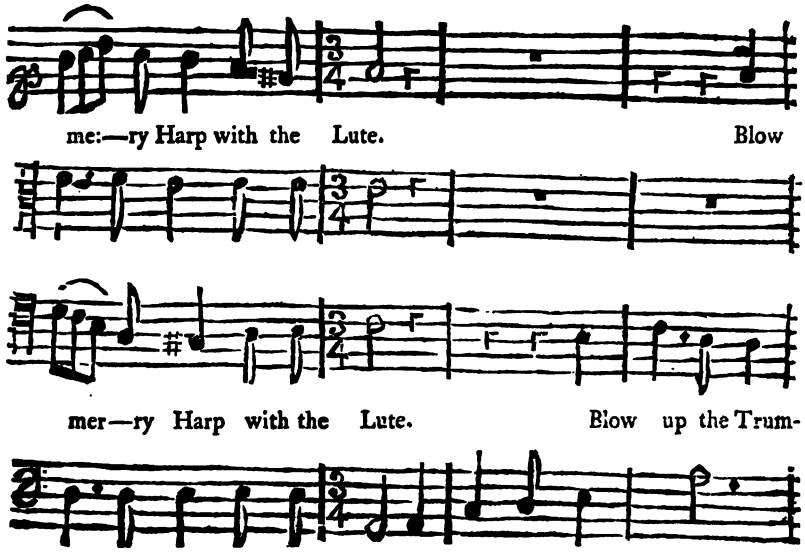
Slow.

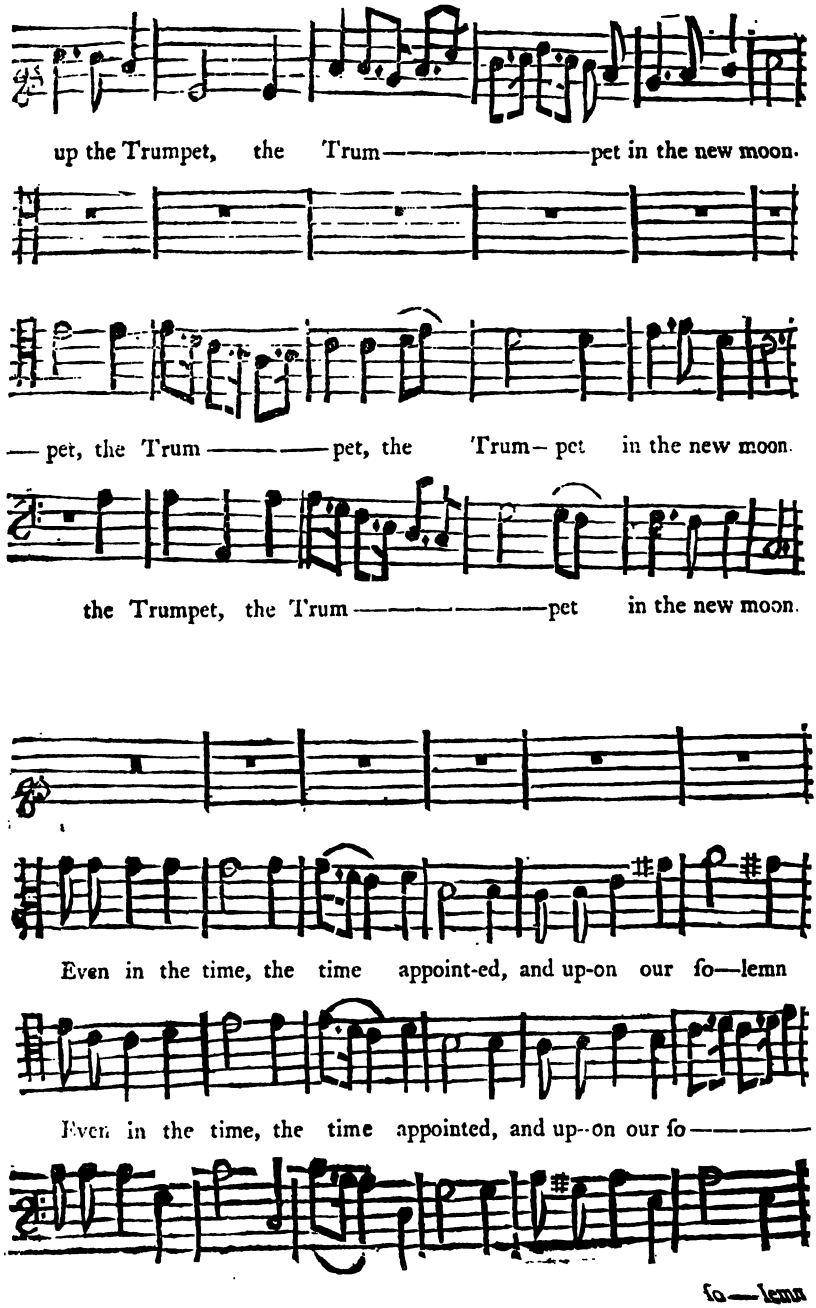

——py, happy ſhalt thou be. Hap--py ſhalt thou be.
——py, hap-py ſhalt thou be. Hap--py ſhalt thou be.
happy, hae——py, ſhalt thou be. Happy ſhalt thou be.
happy, happy, happy ſhalt thou be. Happy ſhalt thou be.

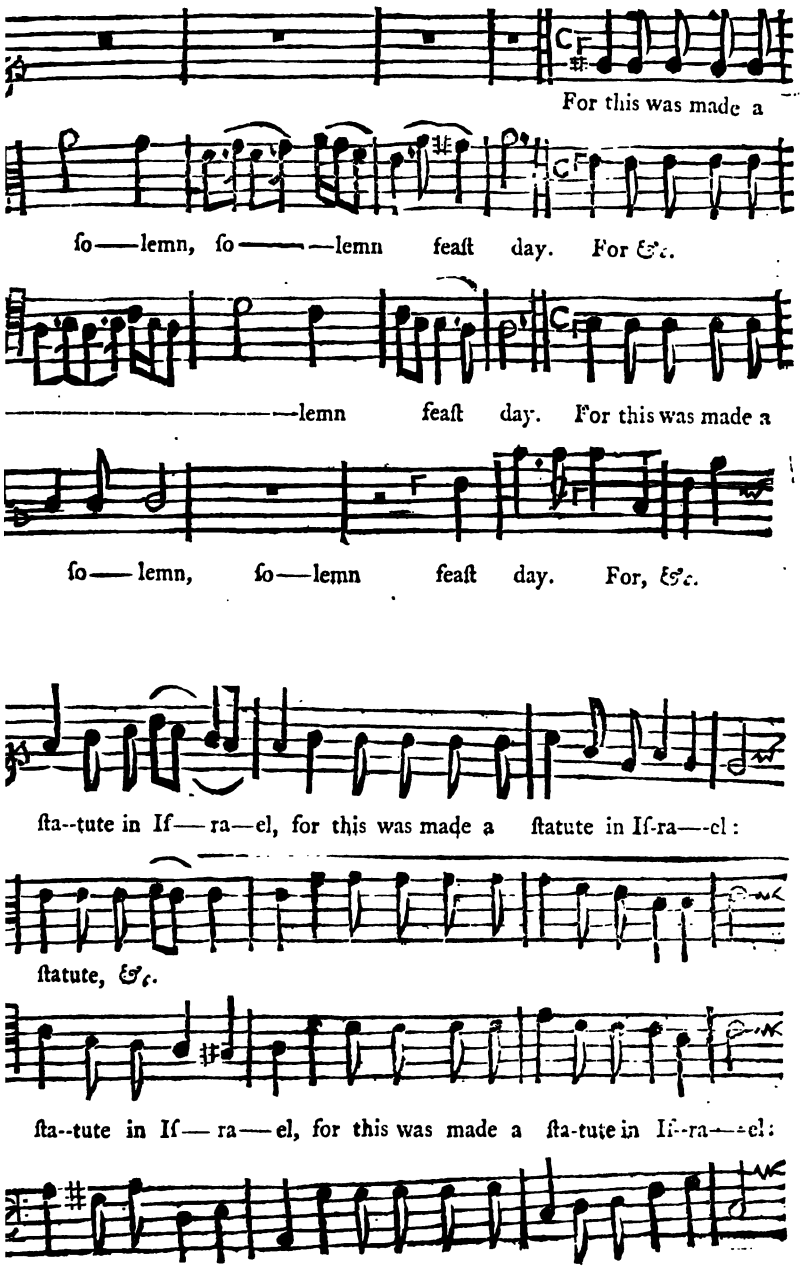
ANTHEM XII. *Pſalm* 81. *Verſe* 1, 2, 3, 4.

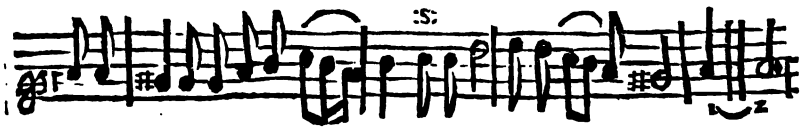



Take the Pſalm, bring hi-ther the Tabret and me.—ry Harp, and
Lute
and
Take the Pſalm, bring hi-ther the Tabret and mer — ry Harp, and
Lute

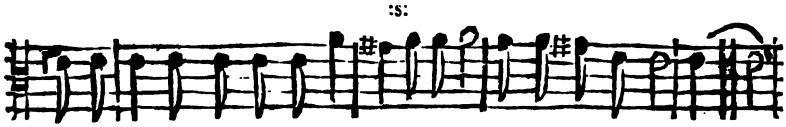

me:—ry Harp with the Lute.
Blow
mer—ry Harp with the Lute.
Blow up the Trum-
Blow up the Trum — pet.


up the Trumpet, the Trum——pet in the new moon.
—pet, the Trum——pet, the Trum—pet in the new moon.
the Trumpet, the Trum——pet in the new moon.
Even in the time, the time appoint-ed, and up-on our ſo—lemn
Even in the time, the time appointed, and up--on our ſo——
ſo—lemn

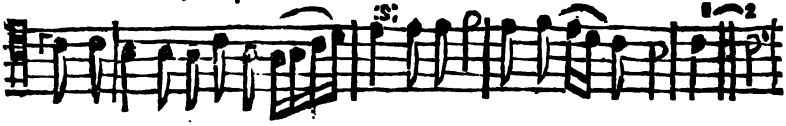

For this was made a
ſo——lemn, ſo——lemn feaſt day. For &c.
——lemn feaſt day. For this was made a
ſo——lemn, ſo——lemn feaſt day. For, &c.
ſta--tute in If——ra——el, for this was made a ſtatute in If-ra——el:
ſtatute, &c.
ſta--tute in If——ra——el, for this was made a ſta-tute in If--ra——el:



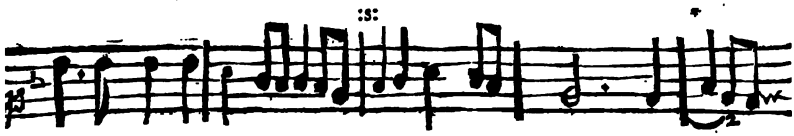
And a law of the God of Ja—cob, and a law of the God of Ja—— cob.



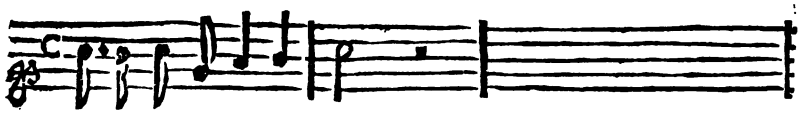
And a law of, &c.



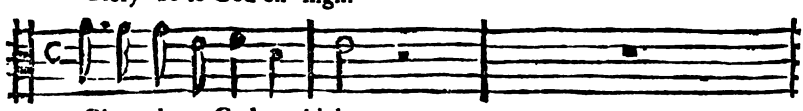
And a law of the God of Ja—-cob, and a law of the God of Ja—-cob.



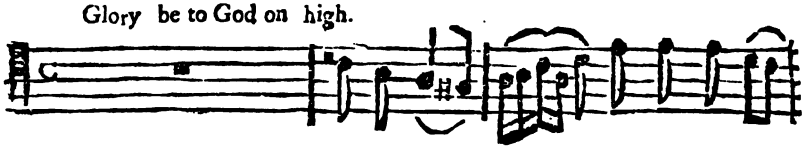
On Chriſtmas Day, *this Hymn following may be added.*



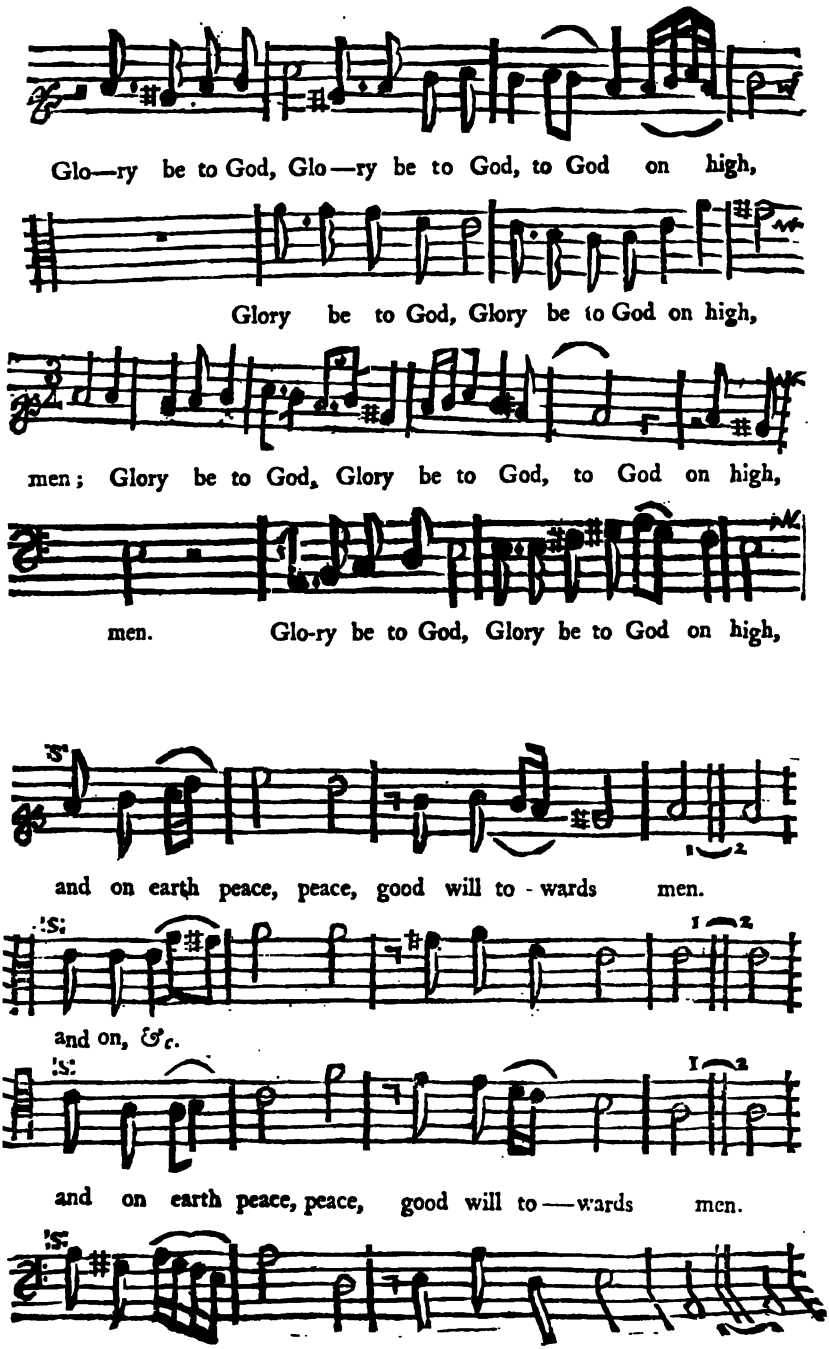
Glory be to God on high.

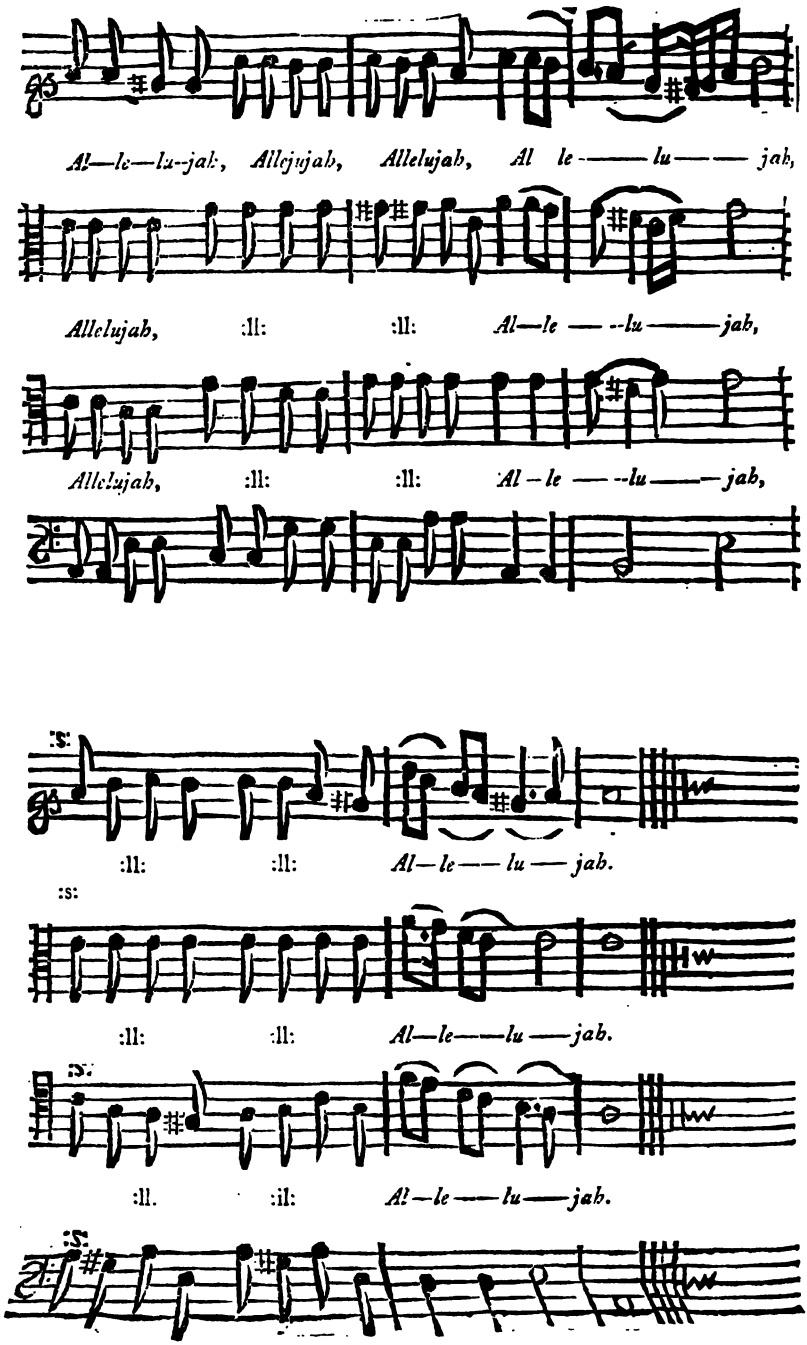


Glory be to God on high.

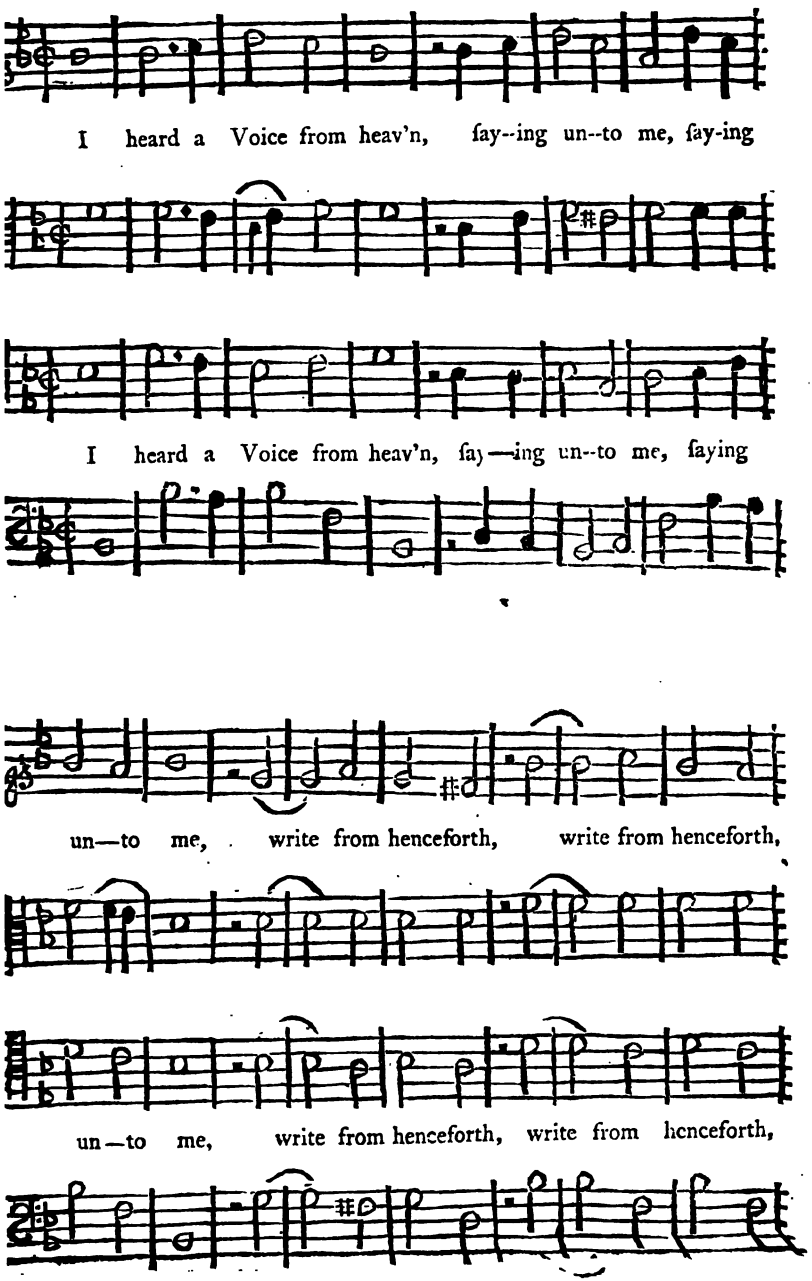


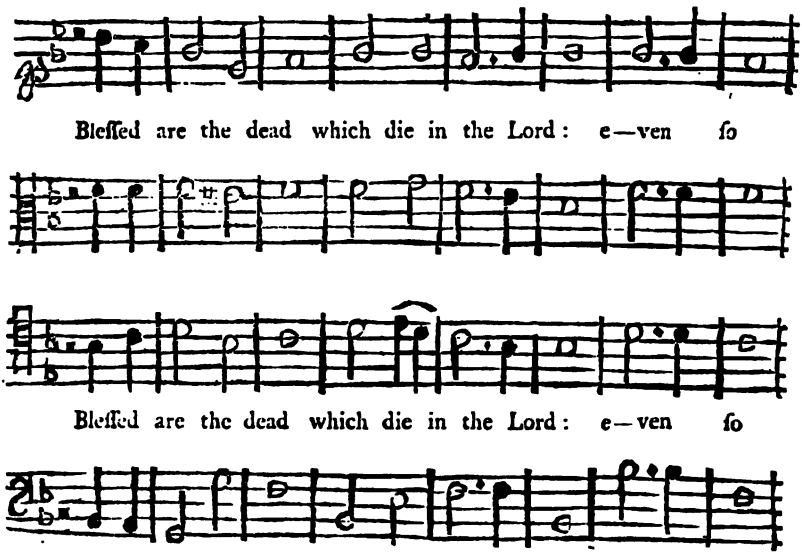
And on earth peace, good will to--wards

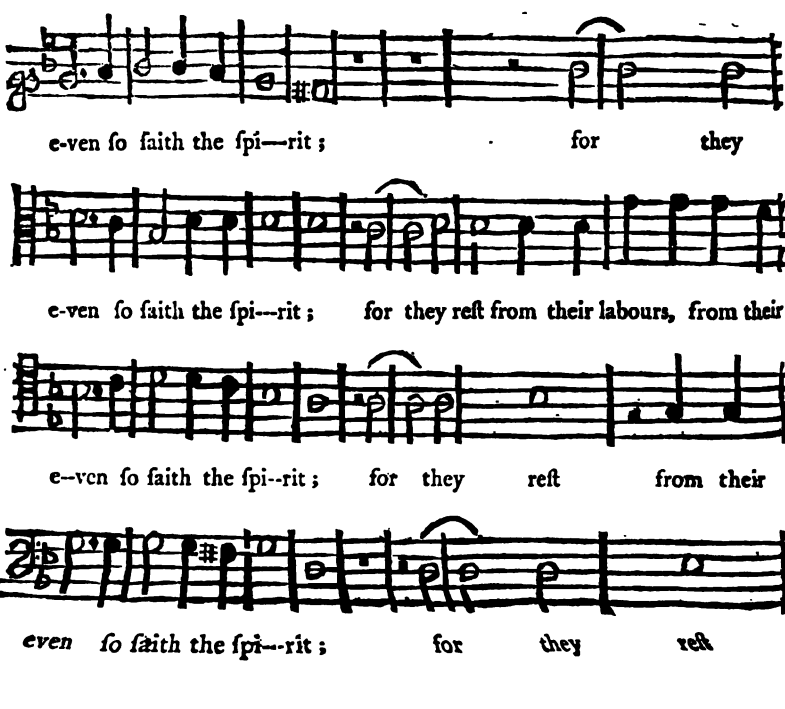

Glo—ry be to God, Glo—ry be to God, to God on high,
Glory be to God, Glory be to God on high,
men; Glory be to God, Glory be to God, to God on high,
men. Glo-ry be to God, Glory be to God on high,
and on earth peace, peace, good will to - wards men.
and on, &c.
and on earth peace, peace, good will to — wards men.

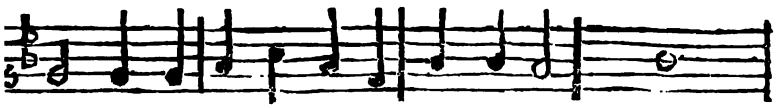

Al—le—lu-jah, Allejujah, Allelujah, Al le —— lu —— jah,
Allelujah, :ll: :ll: Al—le —--lu ——jah,
Allelujah, :ll: :ll: Al—le —--lu ——jah,
:ll: :ll: Al—le —— lu — jah.
:s:
:ll: :ll: Al—le —— lu — jah.
:ll. :il: Al—le —— lu —— jah.

ANTHEM XIII. *Rev.* Chap. 14. Verſe 13.

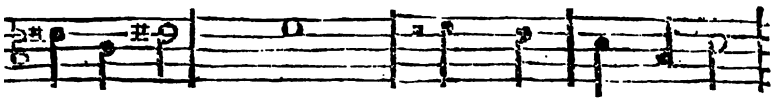



Bleſſed are the dead which die in the Lord: e—ven ſo
Bleſſed are the dead which die in the Lord: e—ven ſo


e-ven ſo faith the ſpi—rit; for they
e-ven ſo faith the ſpi—rit; for they reſt from their labours, from their
e—ven ſo faith the ſpi--rit; for they reſt from their
even ſo faith the ſpi—rit; for they reſt

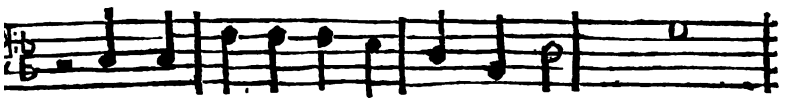


reſt from their la--bours, from their labours, they reſt

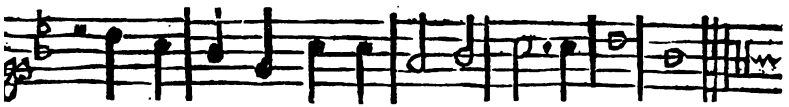


labours, they reſt from their labours, they

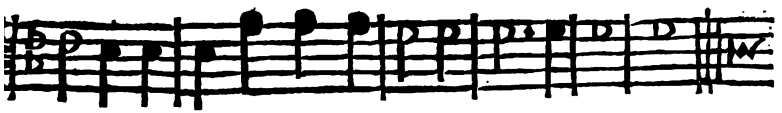
labours, from their labours, they reſt from their labours, from their



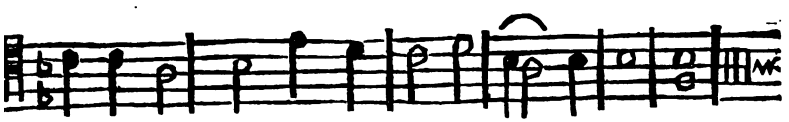
from their labours, from their labours they reſt



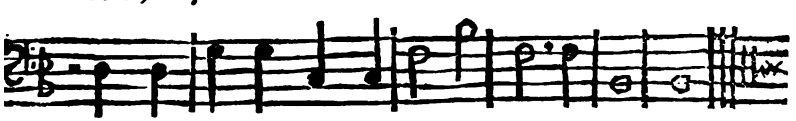
from their labours, from their labours, from their labours.



reſt from their labours, from their labours, from their labours.

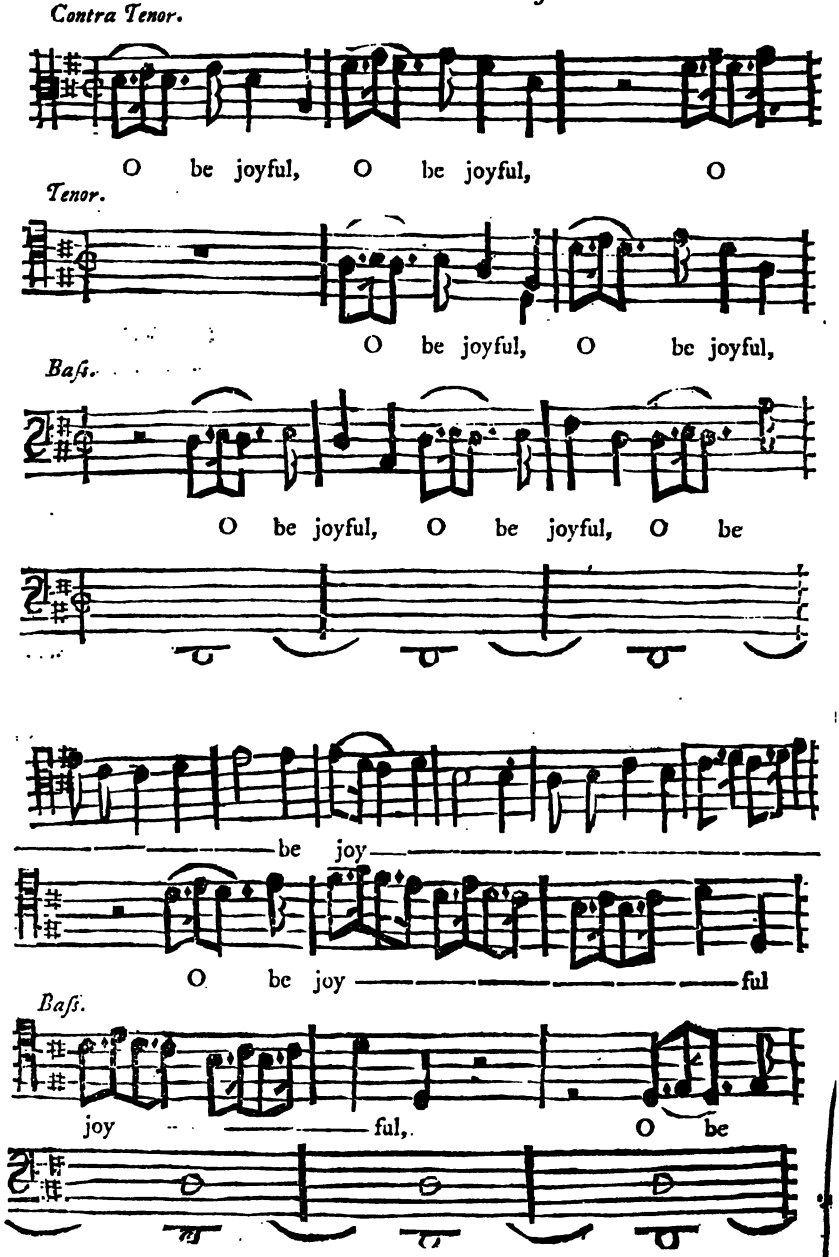


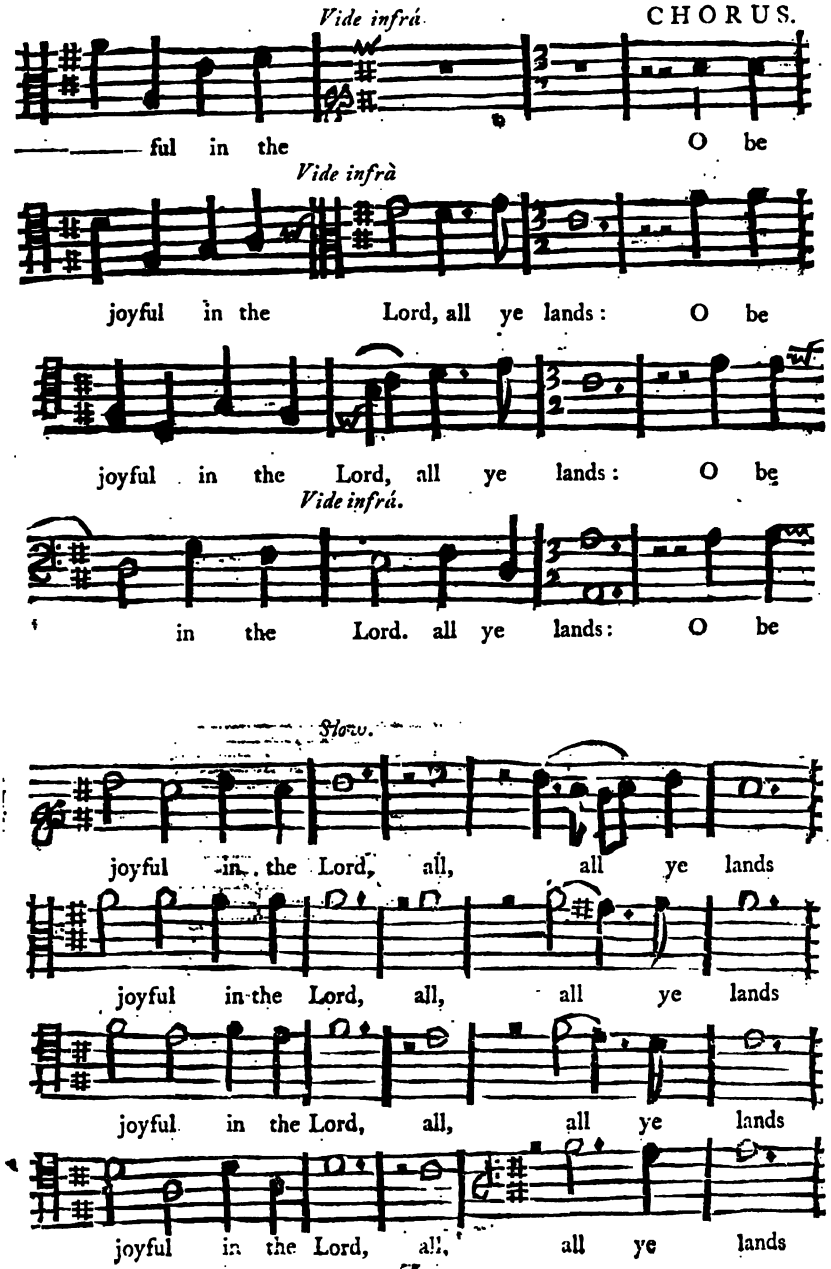
labours, they reſt from their labours, from their labours.

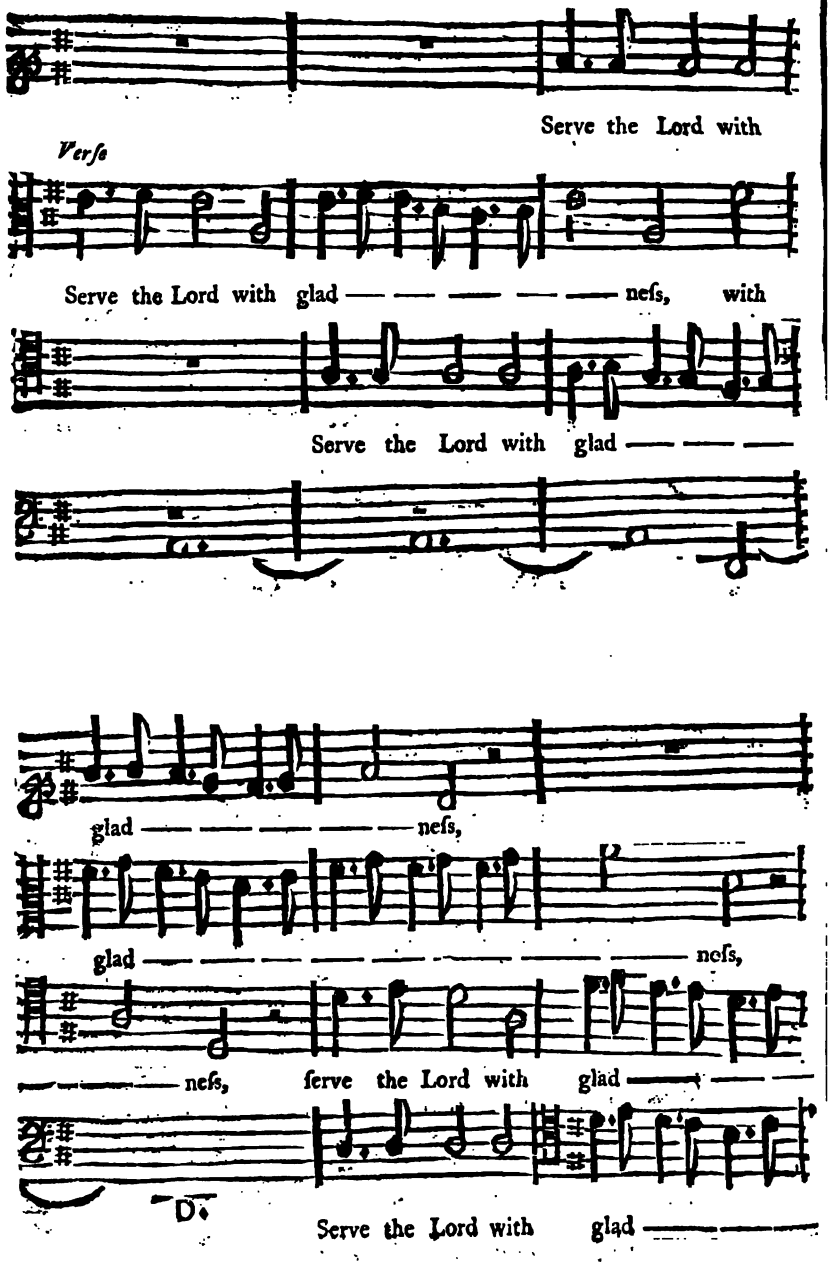


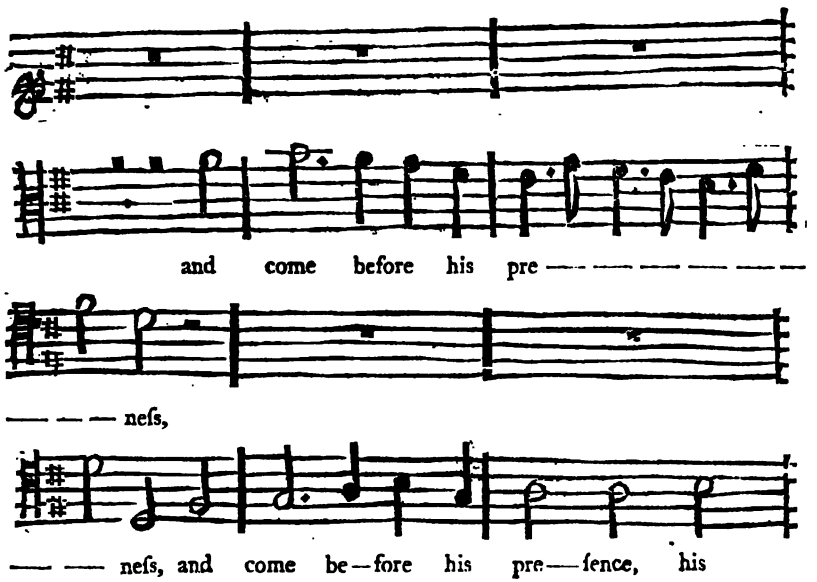
from their labours, from their labours, from their labours

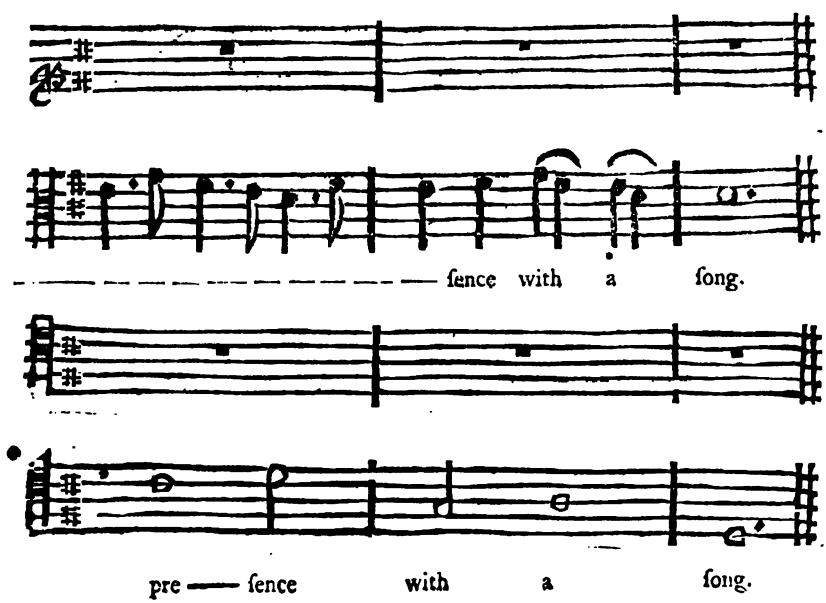
ANTHEM XIV. *Pſalm* 100.




Vide infrá.
CHORUS.
ful in the O be
Vide infrà
joyful in the Lord, all ye lands: O be
joyful in the Lord, all ye lands: O be
Vide infrá.
in the Lord. all ye lands: O be
Slow.
joyful in the Lord, all, all ye lands
joyful in the Lord, all, all ye lands
joyful in the Lord, all, all ye lands
joyful in the Lord, all, all ye lands

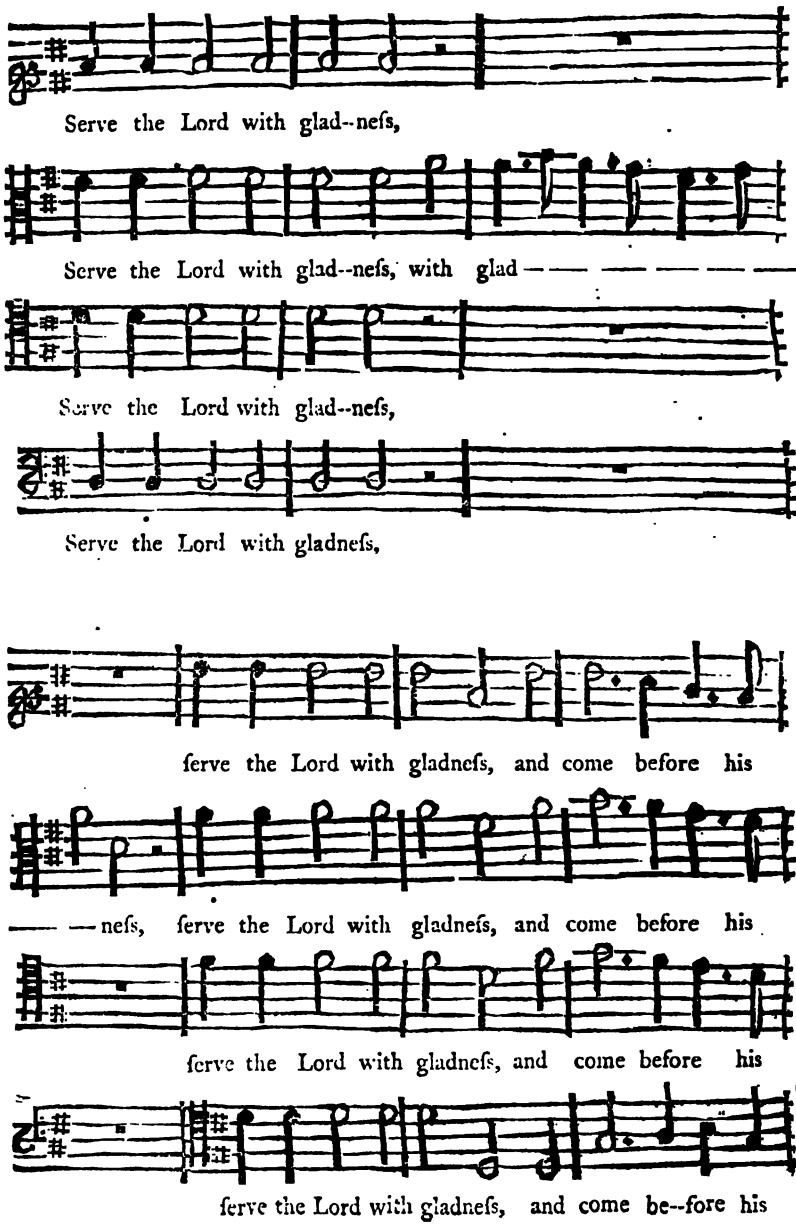

Serve the Lord with
Verſe
Serve the Lord with glad — — — — — — neſs, with
Serve the Lord with glad — — —
glad — — — — — neſs,
glad — — — — — — — — — neſs,
— — — neſs, ſerve the Lord with glad — — —
D.
Serve the Lord with glad —

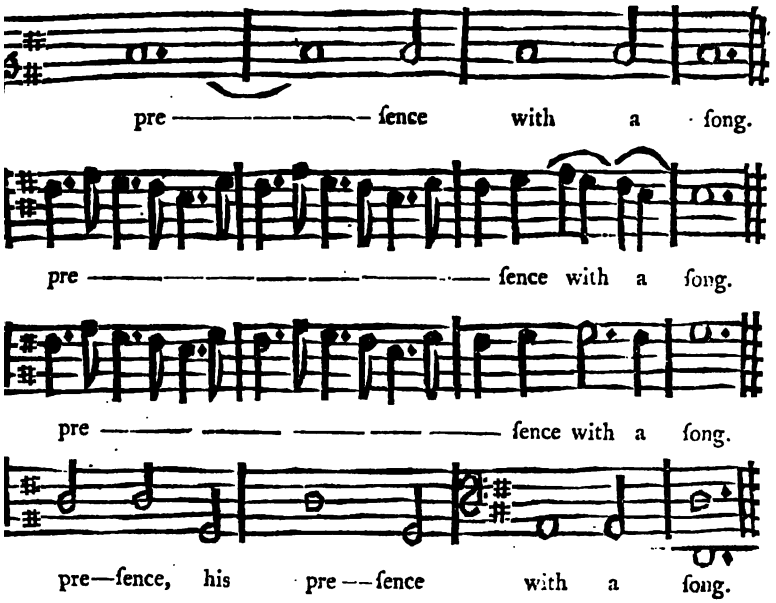

and come before his pre
neſs,
neſs, and come be—fore his pre—ſence, his


ſence with a ſong.
pre ſence with a ſong.

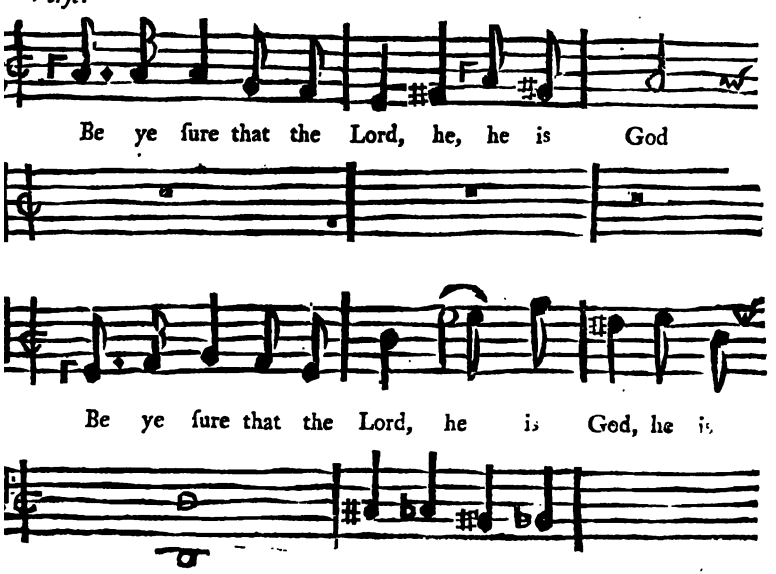
ANTHEM XIV.

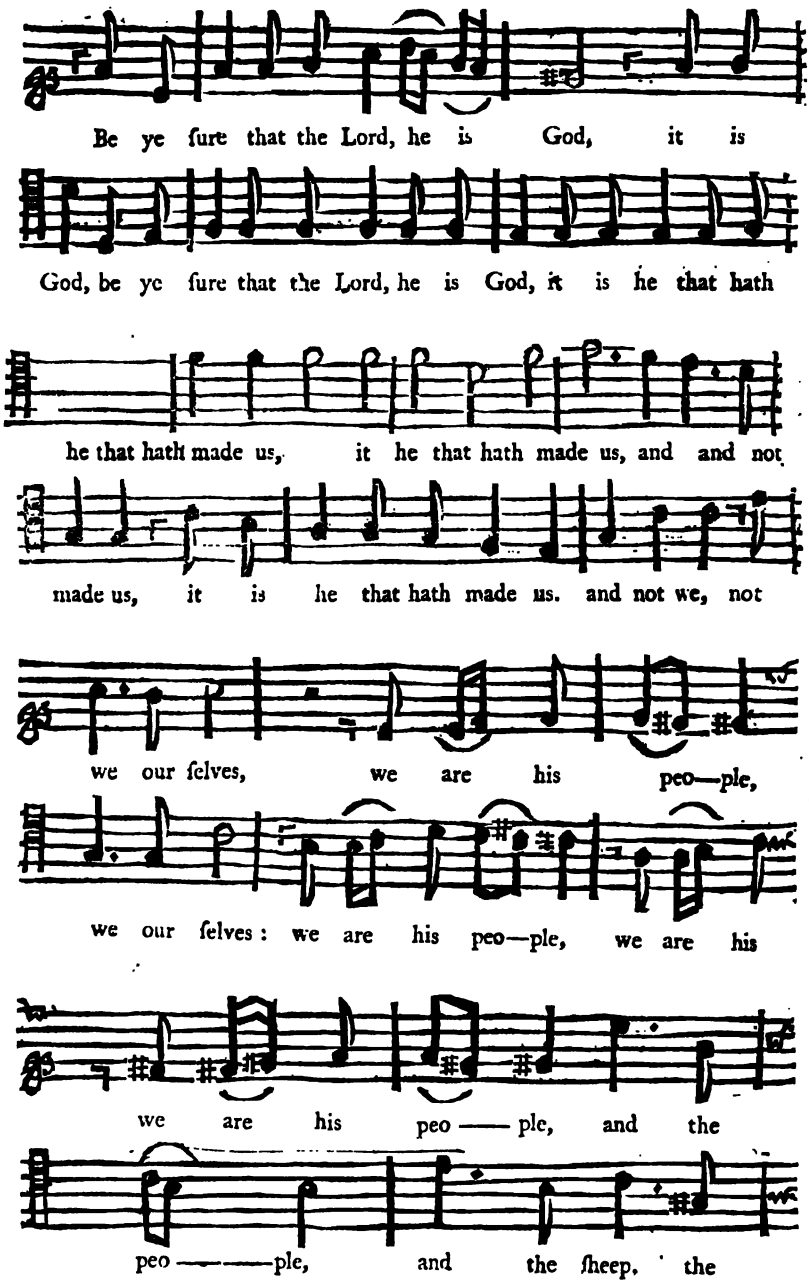
CHORUS.

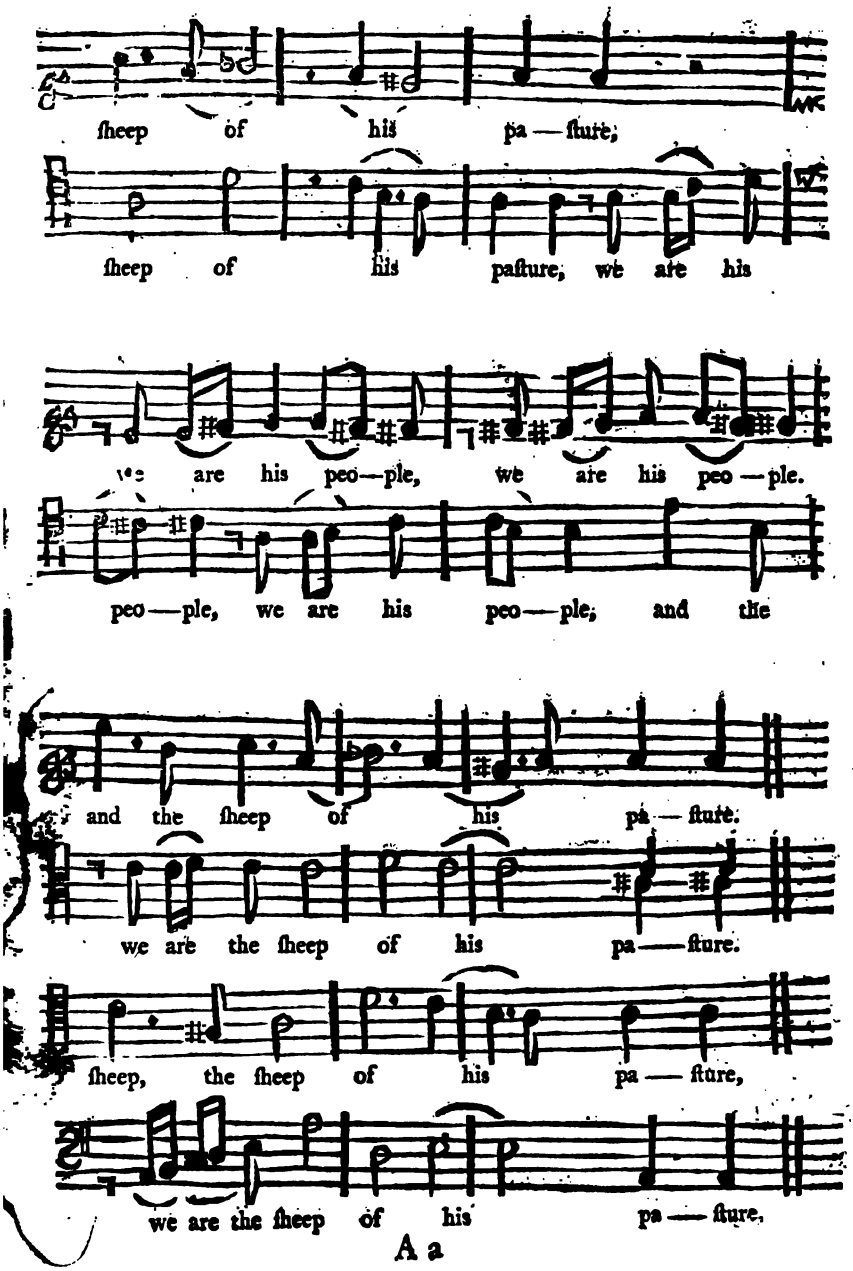


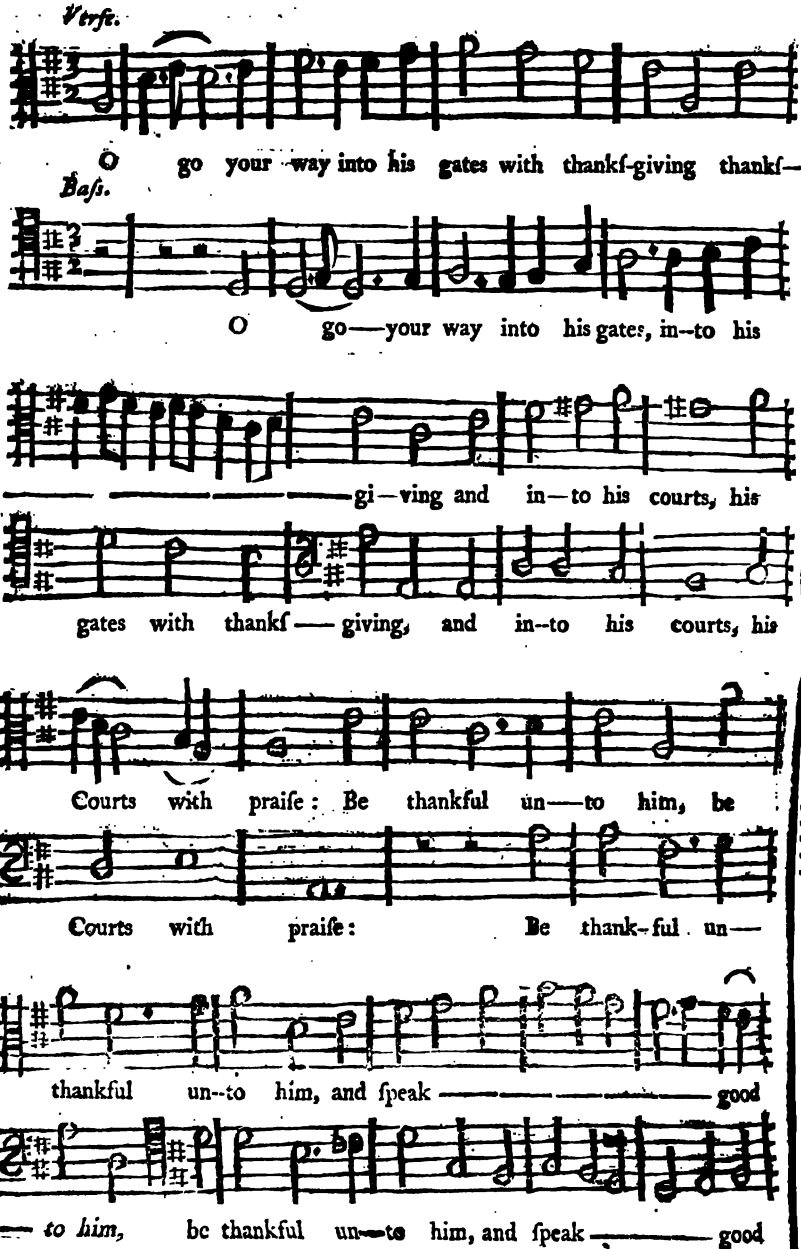

pre ſence with a ſong.
pre ſence with a ſong.
pre ſence with a ſong.
pre—ſence, his pre—ſence with a ſong.

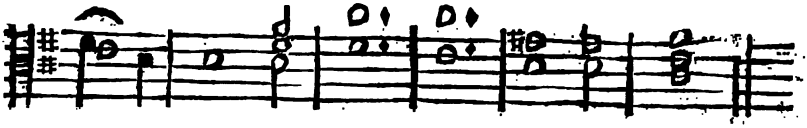
Verſe.

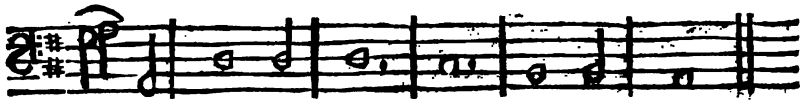

Be ye ſure that the Lord, he, he is God
Be ye ſure that the Lord, he is God, he is

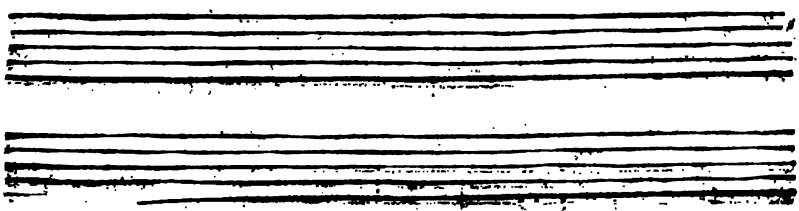

Be ye ſure that the Lord, he is God, it is
God, be ye ſure that the Lord, he is God, it is he that hath
he that hath made us, it he that hath made us, and and not
made us, it is he that hath made us. and not we, not
we our ſelves, we are his peo—ple,
we our ſelves: we are his peo—ple, we are his
we are his peo —— ple, and the
peo ———ple, and the ſheep, the


ſheep of his pa — ſture;
ſheep of his paſture, we are his
we are his peo — ple, we are his peo — ple.
peo — ple, we are his peo — ple, and the
and the ſheep of his pa — ſture.
we are the ſheep of his pa — ſture.
ſheep, the ſheep of his pa — ſture,
we are the ſheep of his pa — ſture.

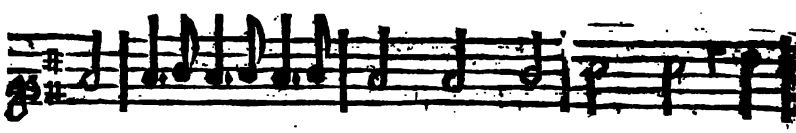

Verſe.
O go your way into his gates with thankſ-giving thankſ-
Baſs.
O go—your way into his gates, in-to his
gi-ving and in-to his courts, his
gates with thankſ—giving, and in-to his courts, his
Courts with praiſe: Be thankful un—to him, be
Courts with praiſe: Be thank-ful un—
thankful un-to him, and ſpeak good
to him, be thankful un—to him, and ſpeak good

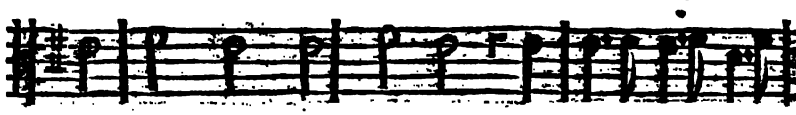

of his name, and ſpeak good of his name.


of his name, and ſpeak good of his name.



CHORUS.

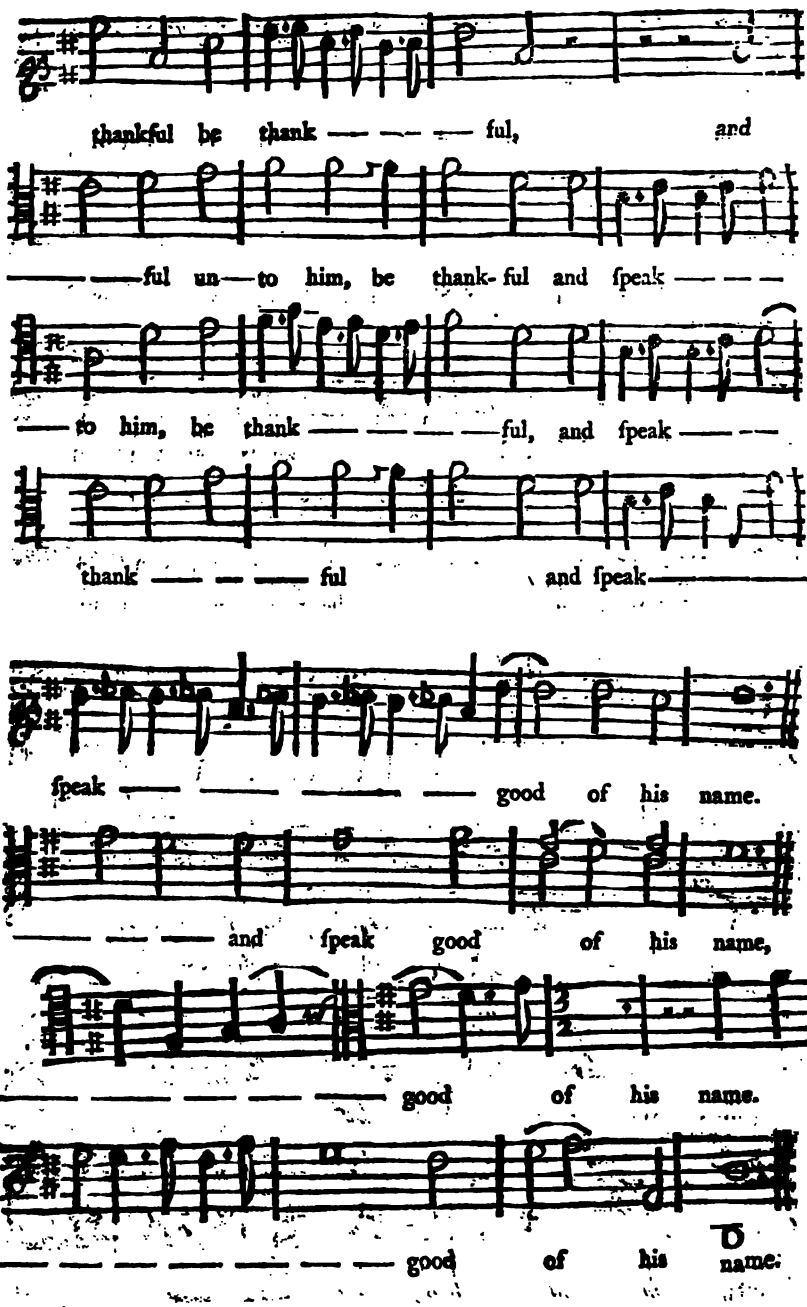

Be thank ful un—to him, be


Be thank — ful, be thankful, be thank

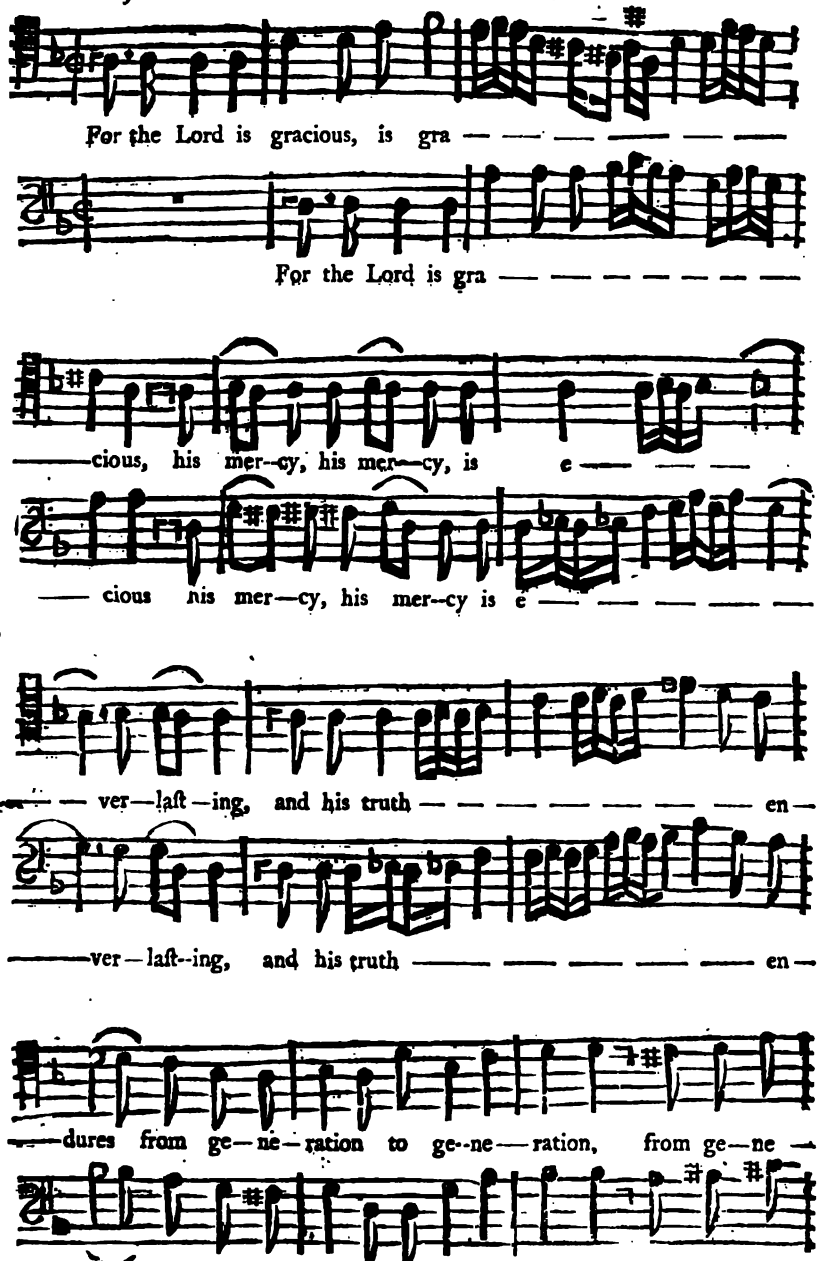
Be thank—ful, be thank ful un

Be thak—ful un—to him, be

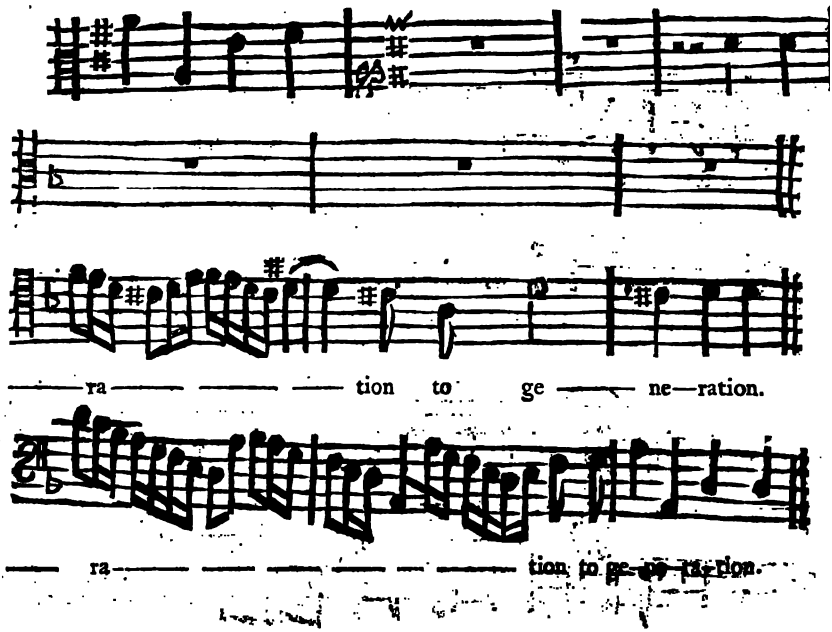
ANTHEM XIV.


thankful be thank — — — ful, and
— — ful un — to him, be thank-ful and ſpeak — — —
— to him, be thank — — — — ful, and ſpeak — — —
thank — — — ful and ſpeak —
ſpeak — — — — good of his name.
— — — and ſpeak good of his name,
— — — — — good of his name.
— — — — — — good of his name.

Verſe.

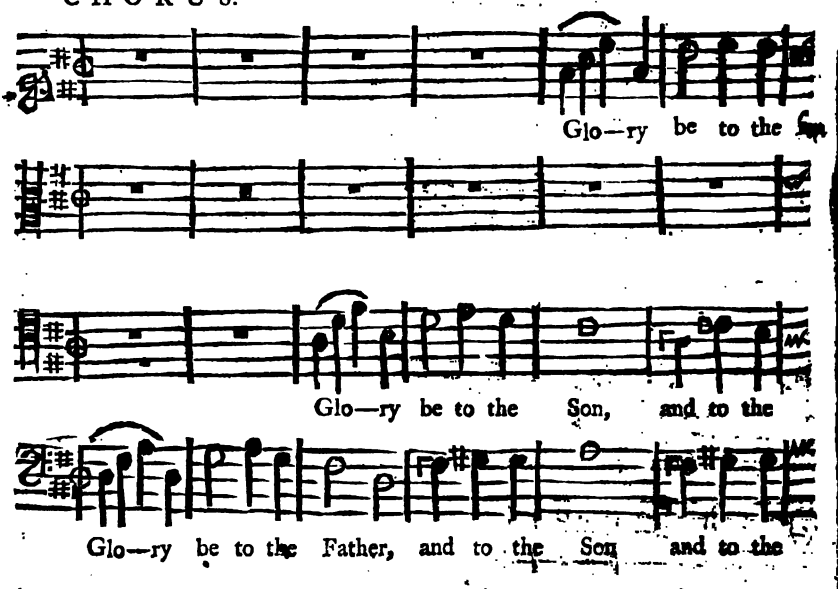

For the Lord is gracious, is gra — — — — — — — —
For the Lord is gra — — — — — — — —
—cious, his mer—cy, his mer—cy, is e — — — —
— cious his mer—cy, his mer—cy is e — — — — — — —
— ver—laſt—ing, and his truth — — — — — — — — en—
—ver—laſt—ing, and his truth — — — — — — en—
—dures from ge—ne—ration to ge—ne—ration, from ge—ne —
— dures from ge—ne—ration to ge—ne—ration, from ge — ne —

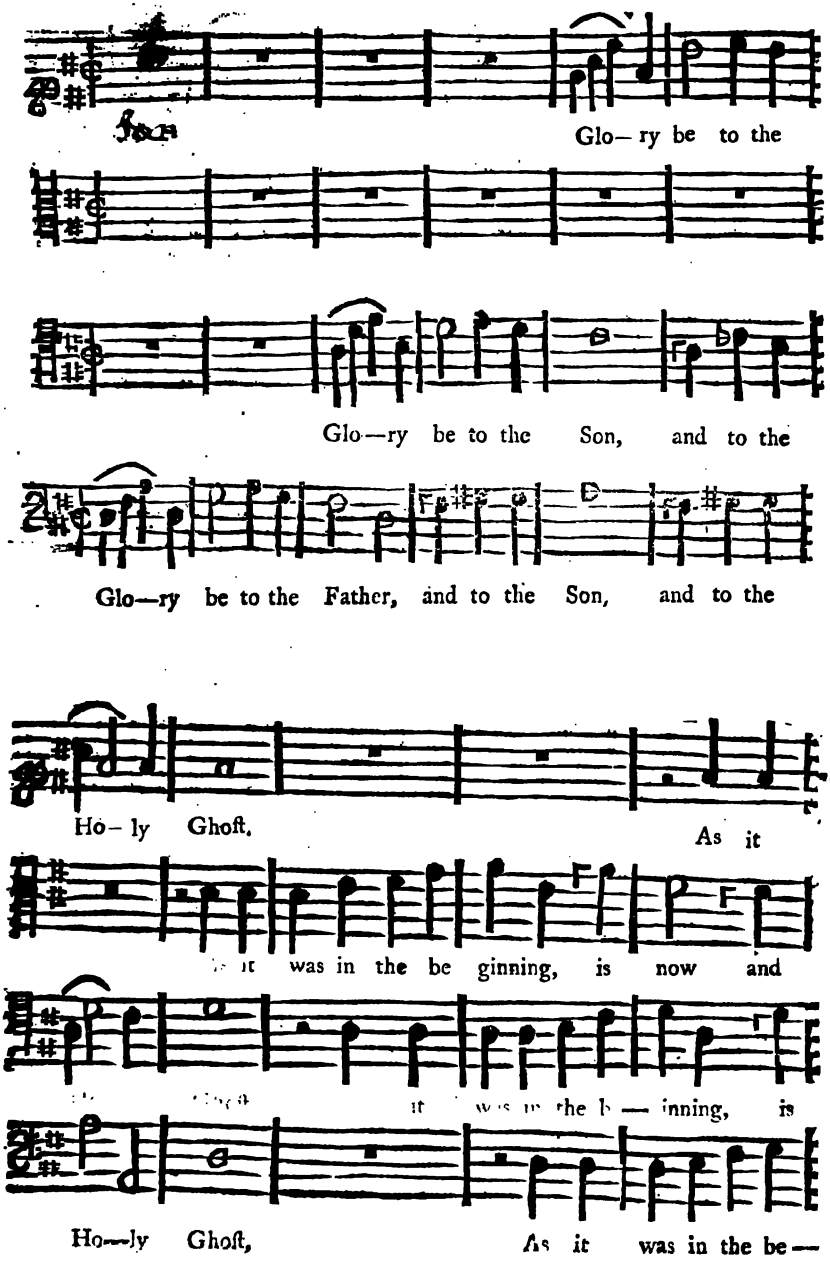
ANTHEM XIV.

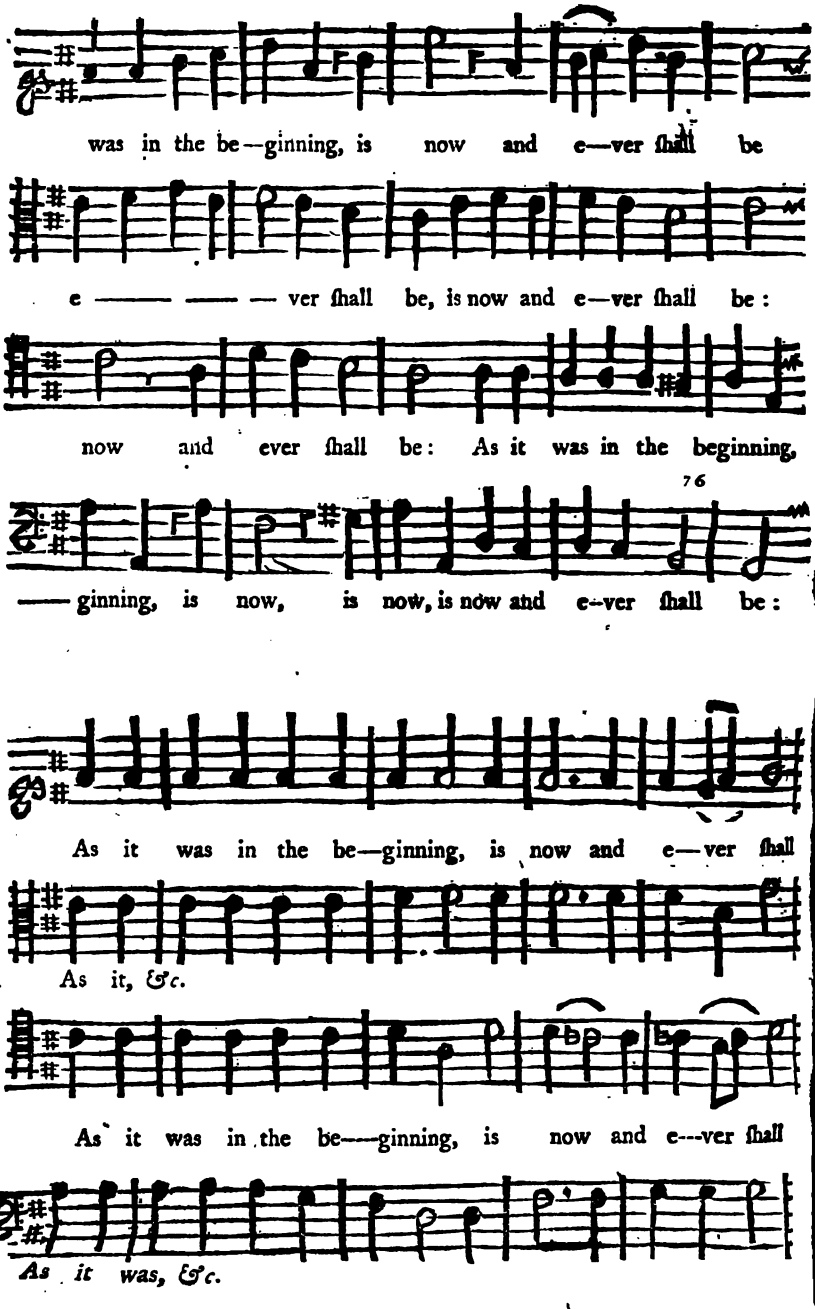


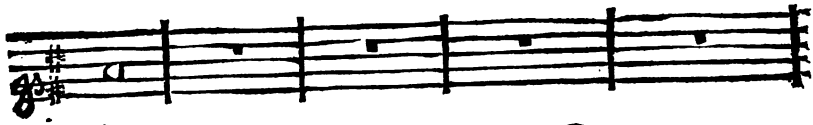
GLORIA PATRI.

CHORUS.




Glo— ry be to the
Glo—ry be to the Son, and to the
Glo—ry be to the Father, and to the Son, and to the
Ho— ly Ghoſt,
As it
was in the be ginning, is now and
Ho—ly Ghoſt,
As it was in the be—

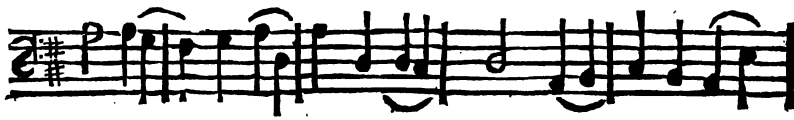

was in the be—ginning, is now and e—ver ſhall be
e —— —— — ver ſhall be, is now and e—ver ſhall be:
now and ever ſhall be: As it was in the beginning,
76
—— ginning, is now, is now, is now and e—ver ſhall be:
As it was in the be—ginning, is now and e—ver ſhall
As it, &c.
As it was in the be——ginning, is now and e—ver ſhall
As it was, &c.



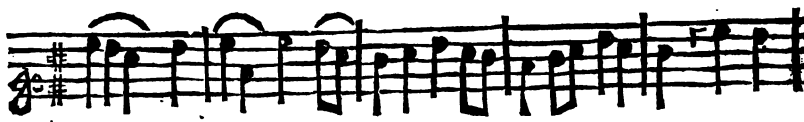
be:

be: world with—out end, withou ——

be: world without end, with--out end, wor ——



be: world with out end, without end, world with--out



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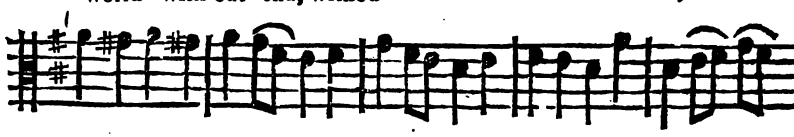

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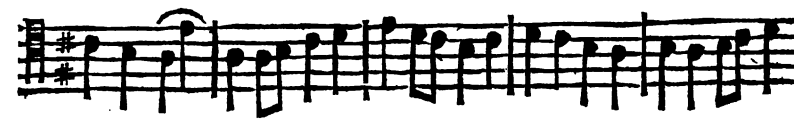

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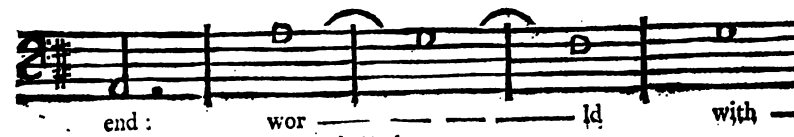

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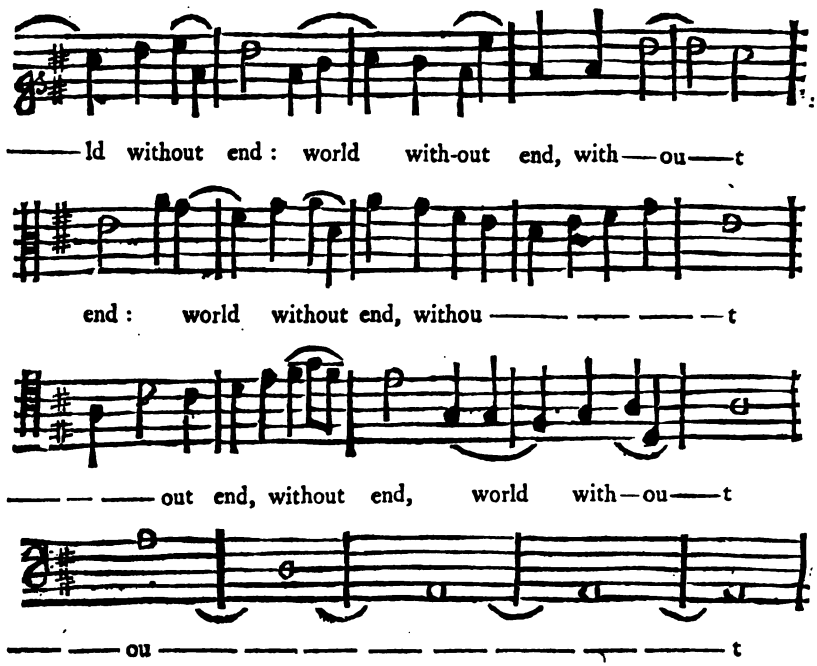

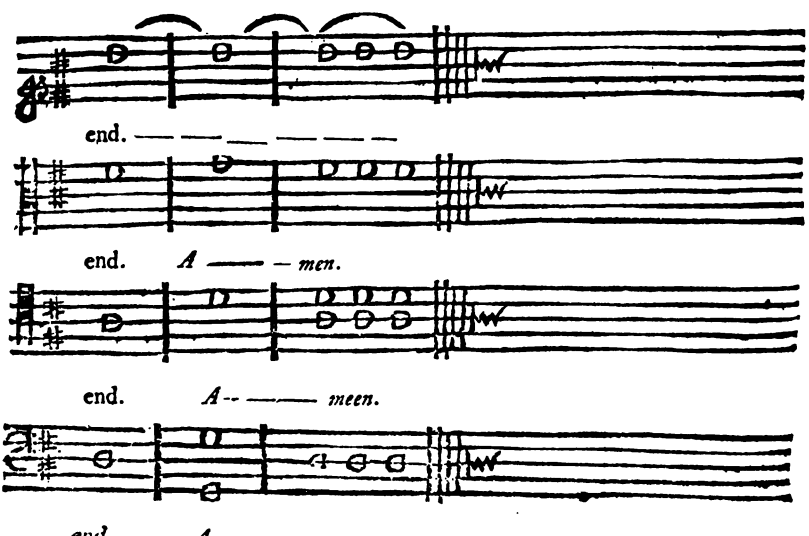

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